



"VOICE of ISLAM"



Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the

Haqq. Then it crushes the brains of baatil." (Qur'aan)

THE BEST WEALTH
"The best wealth is that which banishes from you the fear of poverty."
(Hadhrat Ahmad Bin Al-Antaaki)

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OLD AGE AS A CAPITAL

When will old age be a capital for the aged person? It is mentioned in the Hadith that when a man reaches the age of 70 years, the inhabitants in the heavens, that is the Malaaikeh, are ordered to love him. They express their love by making dua for the aged man.

When he attains the age of 80 years, only his virtuous deeds are recorded, not his sins. When he is 90 years old, he is completely pure – purified of all sins. Everything is forgiven. He is further granted the right to intercede (make shafaa'at) for his family. All the acts

of ibaadat which he used to practice during his age of health and strength, but is now unable due to weakness, are continuously recorded in his Book of Deeds in the same way as he used to practice.

Old age is a wonderful treasure for those who had utilized their youth, health and strength constructively, that is for Itaa-at (obedience) and Ibaadat. They had abstained from evil, sin and futility during their youth, hence will not be deprived of perpetual reward notwithstanding their infirmity and inability to practice the virtuous deeds

of the era of their youth.

The bounties of old age are not for those who had squandered their youth, health and strength in reckless sin, transgression and immorality as is the practice of almost all young people nowadays. Nowadays almost all people, young and old engross themselves in wanton filth and vice, especially internet pornography. They do not guard their eyes and tongues against haraam. Their bodies, hearts and minds are soiled with moral filth. They should not expect to be recipients of the bounties of old age.

FAQEEH ABU LAYTH SAMARQANDI

Who was Faqeeh Abu Layth Samarqandi whom the puny, cardboard molvis of today criticize on the basis of the baseless criticism of Muhaddith Dhahabi?

Faqeeh Nasr Bin Muhammad Bin Ahmad Bin Ibraaheem Abul Layth Samarqandi was a famous, renowned Imaamul Huda (Imaam of Guidance) who flourished in the 3rd Islamic

century. He was amongst the very senior Ulama of Balkh.

He was a Muhaddith who had memorized a hundred thousand Ahaadith. He had also memorized the Kutub of Imaam Abu Yusuf, Imaam Muhammad, Imaam Wakee', Muhaddith Abdullah Bin Mubaarak, etc.

He was the author of numerous Kitaabs which are all reliable and famous. Among his valuable treasure

of Kutub are Tafseer of the Qur'aan Shareef, Kitaab Na-waadirul Fiqh, Khazaanatul Fiqh, Tambeehul Ghaafileen, Bustaanul Aarifeen, Sharah Jaami' us Sa-gheer, Ta'seessun Nazaair, and many other kitaabs.

He was one of the most illustrious Fuqaha of the Hanafi Math-hab. Yet, miscreant Molvis of today deem it appropriate to criticize such a great Wali of Allah Ta'ala.

Questions and Answers

THE MAJLIS Q & A
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Q. There appears to be a misconception regarding wearing the garment below the ankles. Some say that only if one has pride will it not be permissible to wear below the ankles. Is this correct?

A. There is no misconception whatsoever. The fact that despite being aware of the strict prohibition and the dire warning of Fire for wearing the garment below the ankles, molvis still ignore the prohibition and soothe their conscience with the 'pride' factor, is the evidence for either pride or Tashabbuh bil kuffaar (emulating the kuffaar). The reason of pride stated in the Hadith is because this is the usual factor for wearing the garment below the ankles. Its mention is merely to add emphasis to the prohibition. It does not mean that wearing the garment below the ankles is permissible on the assumption that it is not motivated by pride. The reality is that it is pride and imitating kuffaar, hence preference is given to it over the style of Rasulullah (Sallallahu alayhi wasallam).

Hadhrat Abu Bakr (Radhiyallahu anhu) was excluded from the prohibition because he was unable to keep his garment above the ankles despite the effort to do so. That is because of his bulging belly. But those who are averse to following the Sunnah present baseless interpretation to justify their major sin.

Q. A jalsah was held for a boy who had completed hifz. Ladies were also invited. They were seated upstairs. Was this

jalsah permissible?

A. Even if there were no women present, then too, the jalsah was not permissible. It was a merrymaking concert of pride, show, and waste. (Takabbur, riya and israaf). On the basis of a false assumption of permissibility, the presence of women, regardless of them being upstairs or downstairs or in Hell's stairs, renders the jalsah impermissible.

Q. Will non-Muslims burn eternally in the Fire even if they had good morals and had engaged in humanitarian activities? These thoughts seem to disturb my peace of mind.

A. Whatever Allah Ta'ala will do with non-Muslims, will be His prerogative. It will be subject to His Mercy and Justice. We cannot fathom the mysteries and wisdom of Allah Ta'ala. Your ideas will not influence Allah Ta'ala. It suffices to believe that only Muslims will go to Jannat, and that kuffaar are doomed for everlasting perdition regardless of their good deeds which are not structured on the Foundation of Imaan. The Qur'aan describes their good deeds as mirages – phantoms - devoid of reality and substance.

Your brooding over the issue will not change the condition of the people. You are plagued by shaitaani wasaawis. The only way to combat these shaitaani thoughts is to immediately lapse into Thikr. Don't brood over the thoughts. Just divert your mind to Thikr. Recite Istighfaar and Laailaha il lallaah constantly when afflicted with these satanic

thoughts. The thikr will, Insha-Allah, eliminate the thoughts.

Q. I completed Fajr Salaat precisely at 6.45. This is the time of sunrise. Was my Salaat valid?

A. The Fajr Salaat will not be valid since at 6.45 the sun starts rising. You have to make qadha.

Q. Is balsamic vinegar ha-laal?

A. The balsamic vinegar is ha-laal.

Q. In the NNB jamiat's Tasheel booklet for maktab children it is mentioned that listening to a deeni lesson or learning is valid reason for not attending Jamaat Salaat. Is this correct?

A. It is not permissible to abandon the Waajib Jamaat Salaat for listening to a lesson or learning a lesson regardless of it being of Deeni content. Jamaat Salaat is Waajib.

Q. Is it permissible to recite Aayatul Kursi during the state of menses for protection when going to bed?

A. During the state of menses Aayatul Kursi may not be recited before sleeping or at any other time. Nothing of the Qur'aan Majeed may be recited during haidh. Recite Authu-billaah... and Wa La houla... These too are powerful for protection. Recite it 100 times. It takes only 5 minutes.

Q. A relative who was keeping my money in trust paid the Zakaat on the money for a number of years from his own money without me having asked him. I was also not aware of it. Was my Zakaat obligation fulfilled?

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A. No, your obligation was not fulfilled. You have to pay the Zakaat for the past years.

Q. *A non-Muslim woman embraced Islam. A Muslim man wants to marry her. She left the marital home due to being severely assaulted by her kaafir husband. The Muslim man has asked me to perform the nikah. Will it be proper for me to refuse? She embraced Islam a few days ago. Is there an Iddat period? If the kaafir ex-husband embraces Islam, what will be the status of the nikah, if I perform it? Does the husband have to first divorce her?*

A. It is not proper to refuse performing the man's Nikah. It is not necessary for the kaafir husband to divorce his wife who has embraced Islam. With her embracing Islam, her marriage was automatically annulled. From the date of her accepting Islam, an Iddat of three haidhs (menses) must pass. Only thereafter may you perform the Nikah. If her ex-husband embraces Islam now, then he can marry her only with her consent if she has not already married the Muslim man.

Q. *Is it permissible to keep a pangolin as a pet?*

A. The pangolin being a reptile may not be kept as a pet.

Q. *What is the ruling pertaining to smoking and selling cigarettes?*

A. Smoking and selling cigarettes are haraam. It is a major sin.

Q. *Is it permissible to take injections for weight reduction?*

A. We shall not say that the

injections to reduce weight are haraam. But we do say that in the long term you will suffer from the harmful effects of the poisons they will inject into you. It is unnatural. Control his diet and daily walk a couple of kilometres. Insha-Allah, it will help him.

Q. *A brother does a favour for a farmer. He collects money for the farmer and goes give the farmer the money the whole year through. At the end of the year farmer gives him 2 sheep as a gift for doing him a favour. Can the brother use the sheep for qurbaani or does he have to buy a sheep with his own money for qurbaani?*

A. He may use the sheep for Qur'baani.

Q. *Can i use my interest money to pay for a website hosting which is used to convey about free child education, scholarships, meals, etc. This is also meant for charity for muslim people, but the website is meant only for communication. And can we use interest money to pay for that website as this is NGO and poor.*

A. Interest money may not be used for these purposes. It must be given away to the poor.

Q. *My son is still studying (aalim course) Inshallah he's starting his last year in January. I've been paying maintenance consistently for my grandson as my son is still studying. The mother has refused that any of us should see my grandson, as she is recently remarried and her husband says we can't see him*

until he is of an age where he understands why the parents got divorced (her reason given).

We were seeing him before this, for an hour, once every few months.

She has returned all my grandsons maintenance money that I've paid, since he was born. He is now 2 years and one month old. I will continue to pay the maintenance as it is his haq. She can continue to return it, if that's what she feels she wants to do. We do not communicate.

My questions are: 1. Do I keep this money until he is baaligh and then give it to him? It was not her money to return. He is rightfully the owner.

2. Does his father take ownership of the money?

I'm really at a loss as to what to do because it is already a large amount of money and it will become larger as the years go on.

A. The returned money belongs to you, not to your grandson. There is no need to keep it in trust for him. If the child's father had given the money, then it belongs to him, he child's father). The evil mother of the child and the outsider man will suffer for their zulm.

Q. *Does a woman have to pay Zakaat on the Mehr amount owed to her. The husband has not paid the Mehr. When he pays, should she pay Zakaat for the past years?*

A. Zakaat is not paid on the outstanding Mehr. Only after it

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has been paid will Zakat be payable on it. There is no Zakaat for the past years.

Q. The Mehr amount is substantial and has not yet been paid. When calculating my Zakaat, may I deduct the Mehr amount from my Zakaat assets to calculate my Zakaat?

A. No, you may not do so. The Mehr debt is not deductible.

Q. A man owes his wife a big amount of money being for her Mehr which he has not paid. She committed adultery, hence the husband divorced her. Now she is demanding her Mehr. Is it valid for the husband to refuse paying her the Mehr because of her adultery?

A. No, it is not valid. He has to incumbently pay the Mehr regardless of her infidelity.

Q. After a woman has waived the Mehr, can she reinstate her claim and demand that Mehr be given to her?

A. If the waiver was prior to the Nikah, then she may again ask for Mehr to be paid. However, if she made *maaf* (waived) the Mehr debt after the Nikah, then she may not claim it.

Q. Is it compulsory for a woman to be of service to her mother-in-law?

A. It is not the Waajib obligation of a woman to serve her mother-in-law. While it is rewardable, such service may not be imposed on her by her husband. It is his obligation to serve his mother.

Q. Does a separation of many years invalidate the Nikah?

A. Even a separation of a lifetime does not invalidate the

LOOKING AT PICTURES

Q. It is narrated that the emperor Heraculeus had shown the Sahaabah some pictures which he claimed were the portraits of the Ambiya. The Sahaabah looked at these pictures. Why do some Ulama say that it is not permissible to even look at pictures?

A. It is haraam to intentionally look with pleasure at pictures of animate objects. Those molvis who say the contrary are not Ulama. They are extremely dim in their thinking, hence they blurt out just any trash that comes to their mouths.

Prohibited looking refers to intentionally looking at a picture to derive pleasure. Even if it is a picture of a wine bottle, it will not be permissible to look at it to derive pleasure. The Fuqaha have forbid-

den looking at even the dress of ghair mahram, yet it is quite evident that the Sahaabah must have looked at the outer garments of women who passed them in the streets, etc. The prohibition applies to intentional looking to derive pleasure.

Similarly, unintentional listening to music is not sinful. It is just unavoidable. The Sahaabah had not gone to Heracleus to look at pictures. It was something coincidental and not planned to derive pleasure. It was an exception. Such rare exceptions do not cancel the normal hukm of the Shariah. There are many rare/exceptional incidents in the lives of the Sahaabah which are set aside and not followed.

Nikah. The Nikah remains valid and the wife will inherit in her husband's estate even if she commits adultery. A man should not seek to punish his wife by withholding Talaaq if she refuses to live with him. In the long term he punishes himself.

Q. What is the rule of purdah if a man gives his wife one Talaaq Baain?

A. Talaaq Baain completely severs the Nikah bond. The woman is now a stranger. Purdah is Waajib. She is halaal for marriage with another man.

Q. Must purdah be observed if Talaaq Raj'i is given?

A. No, there is no purdah in this case.

Q. If the woman during Iddat refuses to live in the marital home, will her maintenance still be Waajib on her ex-husband?

A. If she refuses to stay in the marital home, then Iddat expenses fall away. She will not be entitled to claim expenses.

Q. A husband has abandoned his wife who has been living in separation for several years. I want to marry her. What is the way forward? Is her nikah still valid?

A. A separation does not terminate the Nikah regardless of the separation being even for a lifetime. The lady should apply to the local Ulama Council for annulment. After the nikah is

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annulled, you may marry her. She has valid grounds for annulment.

Q. A woman appointed a man to be her wakeel to contract her nikah with a certain man. A month after appointing him to represent her, she changed her mind. Meanwhile the wakeel did not go ahead to perform her nikah to the man. Without contacting the wakeel to inform him of her change of mind, she contacted the prospective groom and directly informed him that she has changed her mind and that she will not marry him. Some days thereafter, the wakeel surfaced and performed the nikah. The man did not tell the wakeel about the woman's decision. Now this man claims that the nikah is valid. Is the nikah valid?

A. The nikah is not valid. The man was informed directly by the woman of her refusal to marry him. Thus the *wikaalat* was cancelled regardless of the wakeel not having been informed. The man was fully aware of the refusal of the woman. Thus the nikah arranged by the wakeel had no validity.

Q. Can a working partner in a business be paid a salary as well?

A. Partners in a business are not entitled to a salary regardless of their work. They are entitled to only profit. So whatever the partners have taken by way of 'salary' will be against their profit. If the business shows a loss, they have to return whatever they had withdrawn and pay the debts.

MAKTAB SYLLABI

Q. What is the best Maktab syllabus? Please comment on the LMA syllabus.

A. The LMA syllabus is a waste. It wastes years of the child's life with futility. The best system is the old system. The first kitaab should be Nooraani Qaa-idah. After a couple of months when this kitaab is completed, the child will go straight into the Qur'aan Shareef. The child should complete the Qur'aan Majeed *naathirah* in one year. By the time the child is seven years, he/she should complete the Qur'aan Shareef.

Along with the above, the child should be practically taught Wudhu and Salaat. The short Surahs, the Salaat duas and a few other duas for daily recitation should be taught. By the time the child is 7 or 8, the primary level of Ta'leem should be completed. But the LMA and similar other syllabi, even the Mia's farm syllabus considerably waste years of the child's life. Furthermore, numerous children doing the LMA syllabus are un-

able to recite the Qur'aan correctly with Tajweed.

For the Akhlaaq of the children, it is essential that the Ustaadh devotes a few minutes daily to anecdotes of the Auliya. The children should not read the stories. The Ustaadh should narrate to them, while they will listen attentively and absorb what is being narrated.

The modernistically couched syllabi, in emulation of kuffaar schools, employ much futile theory which does not benefit the pupils. The entire system of maktab in our country is flawed and grossly deficient. This is because they are bootlickers of the West. They feel that the old system which has come down to us from the seniors is insufficient. They have made a mess with their new syllabi.

The Qur'aan Majeed is OLD, but not antique. To teach this OLD Divine Kitaab, the Old system is the best.

Q. My sheikh indulges in haraam practices such as photography, facebook, intermingling of sexes. I want to leave him. How should I end my relationship with him?

A. If your sheikh is on baatil and committing haraam, then it is necessary to sever ties with him. Inform him that you have no *munaasabat* (compatibility)

with him, hence you terminate the relationship. You may send him a letter of ending the relationship. It is not permissible to remain a mureed of a man who is deviated.

Q. Is it permissible for a woman in full purdah to sit at the same table or be in the room with her brother-in-law with other family members pre-

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sent?

A. No, it is not permissible for a woman to sit at the same table or be in the same room where her brother-in-law is even if she is wearing full purdah and even if her husband is present.

Q. Is it permissible to donate blood to the South African National Blood Service? They keep the blood and then provide it to anyone who needs it.

A. It is haraam to 'donate' blood.

Q. Is it permissible to register to be a stem cell donor? The process is that they take a blood sample from you, they analyse it, if someone has cancer and you are a match, they call you and then remove blood from you which contains the stem cells. These cells are then given to the person with cancer. Only your blood is taken.

A. It is not permissible. It is haraam to use any part of the human body for treatment or for any use whatsoever.

Q. Is smoking makrooh tanzih?

A. Cigarette smoking is haraam. It is a major sin.

Q. Heavy smokers emit an awful stench which disturbs musallis in the Masjid. Can a musalli elect not to stand alongside such a smoker in the saff? If a musalli emits such awful stench, can I leave my position in the saff to stand elsewhere?

A. Yes, you may stand elsewhere. The smoker, before coming to the Masjid is incumbently required to thoroughly wash his mouth and to

change his clothes if these are emitting the offensive odour of tobacco. A heavy smoker stinks. He reeks of tobacco which is offensive to the Malaikah. If he still emits such odour at the time of death, then he will be deprived of the Malaikah of Rahmat.

Q. On weekends my husband goes with his friends to enjoy himself. He goes fishing or for some other sport abandoning us. He says that it is his right to go wherever and whenever he wants. Is his abandonment of one's family proper and permissible?

A. Enjoying a weekend out with friends is shaitaanīyat. A husband is supposed to be with his wife every night, not with 'friends'. Such friends are evil. This type of company can never be good. It is not permissible for a husband to enjoy himself for the weekend out with friends while his wife and children are alone at home. Catching fish for sport/enjoyment is haraam, and the sin is aggravated if the fishing is at night.

Your husband's fishing out with friends over the weekend is undoubtedly haraam.

Your concerns are valid. However, if you lose Sabr, then your marriage will suffer. There is much thawaab for Sabr. Make much and constant dua that Allah Ta'ala guides your husband to understand his

folly and the grave sins he is indulging in with his fishing with friends and staying out of the home at night. It is haraam for a husband to be unnecessarily out of the house from after Maghrib. Nowadays 'friends' are shayaateen.

Q. A man made a gift of a house to his second wife who has children from a previous marriage. She has now passed away. Do the children of her current husband also inherit in this house?

A. Only her children will be her heirs. The children from the first wife are not her heirs. The children of the first wife are the heirs of only their father.

Q. Some Zakaat collecting organisations use a percentage of the Zakaat for running costs. Is this permissible?

A. It is haraam for the organizations to usurp even one percent from Zakaat funds for running costs. They have to solicit for Lillaah funds to cover expenses.

Q. Is it permissible to use a cellphone inside the Masjid?

A. A cellphone should not be used inside the Masjid. It is not permissible. It should be used outside the Masjid.

Q. A boy has drowned in a dam. His body has not been found. Can Janaazah Salaat be performed for him?

A. Janaazah Salaat without the

BLESSED IS HE!

Hadhrat Abu Sulaimaan Daaraani (Rahmatullah alayh) said: "Blessed is he who abstains from the sakraat (pangs) of desire, from the buffalo of anger, from worldly happiness, and remains firm during the bitterness of Taqwa."

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presence of the body is not valid.

Q. I purchased a furnished house. I wanted to remove the oven. However, friends say that washing it is sufficient. I am not satisfied with the oven. The non-Muslim residents must have baked pork in it. What is your advice?

A. The oven should firstly be cleaned thoroughly with water three times. Then use detergent and again wash it. The oven will then be paak. However, from the Taqwa point of view, acquire a new oven and give the used one to a poor person or sell it. It is best not to use the oven. For example, if a chamber pot in which people urinated and excreted is thoroughly washed even a hundred times, a Muslim whose brain is not deranged will not eat porridge from that paak chamber pot.

Q. A Qur'aan scholar in USA, Nouman Ali Khan has recently given a talk in which he states that there is no proof that music is prohibited in Islam. Please comment on his talk.

A. The Nouman Ali Khan character is an agent of Iblees. His kufr is palpably portrayed in his views of zandaqah. His

shaitaani kufr view regarding music is old hat. We have explained the prohibition of music in detail in two books which are available on our website. All the putrid, stupid shaitaani arguments of the legion of Iblees have been answered in our refutations. Read our books, *Sautush Shaitaan (The Voice of the Devil)* and *Musical Instruments*.

In his devilish talk he has said nothing new. This is the era of shaitaanīyat wherein zindeeqs, murtadds and munaafiqs abound. The Nouman shaitaan belongs to this cartel of juhala and mudhilleen.

Q. Will parents be liable for the sins committed by their minor children?

A. If parents had neglected the tarbiyat (moral training) of the child, then they will be liable for the sins of the child.

Q. Are very old persons supposed to adopt purdah?

A. They have to maintain strict purdah regardless of their old ages.

Q. Is it disrespectful for a student to use miswaak while the Ustaadh is teaching?

A. Yes, it is disrespectful for a student to use the miswaak whilst the Ustaadh is teaching. The Ustaadh should reprimand him.

Q. Recently a woman performed Salaat in a Musjid in Durban. There was half a saff of males. She stood alone behind the row of men. Was this permissible?

A. Only a lewd, shameless woman is capable of barging into the Musjid and mixing with males. It appears to be a

case of murtadd, munaafiq male handlers having instigated some prostitute to barge into the Musjid.

It is the duty of the Imaam and trustees to prevent women from entering the Musjid. This is a new developing fitnah which must be nipped in the bud. Did you discuss with the Imaam?

Q. The court in Karachi has issued a decree of khula. The judge ordered in his decree that he has 'dissolved' the marriage with 'khula'. Is this decree valid in the Shariah?

A. A secular court cannot dissolve a Nikah. Furthermore, khulah is an agreement between the husband and wife. It cannot be imposed on any of the parties by even a valid Islamic court. The Family Judge of Karachi is ignorant of the Shariah.

The couple should refer their matter to the Ulama in Karachi. The court's decision is baatil.

Q. What questions should the girl ask the boy who comes to propose for marriage?

A. The purpose of the man coming is to view you, not to discuss any issues. It is not permissible to have a conversation. A brief viewing is permissible. Questions and investigations should be made by your parents. The character of the man cannot be ascertained by means of a mere conversation. Obviously, he will pretentiously exude Moral 'excellence' even if he is a scoundrel.

Q. Is drop-shipping permissible?

THE WORST SIN

Hadhrat Al-Antaaki (Rahmatullah alayh) said: "The worst sin is that which you do not recognize as sin, and the worst of it is that which you regard as an act of worship whilst it is a sin by Allah (i.e. bid'ah)."

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A. It is not permissible to sell something one does not own. One has to first purchase it and become its owner, then sell it.

Q. *When does Tahajjud time begin and end? What is the best time?*

A. Tahajjud time begins immediately after Isha' Salaat although it is best to perform it after having slept. Tahajjud time ends at Subh Saadiq, that is the time when Fajr Salaat time commences. The best time for Tahajjud is after midnight.

Q. *Is it permissible for a man to remove hairs from the shoulders and back?*

A. It is permissible to remove hair from the shoulders, back, etc.

Q. *If a sick person who was unable to fast paid the Fidyah, will he still have to make qadha after regaining health?*

A. Yes, after regaining health he still has to make qadha. The fidyah paid will become Nafl Sadqah for which he will gain much thawaab.

Q. *Does the Athaan recited on loudspeakers warrant the Masnoon response?*

A. Yes the Athaan via loud-

speakers warrants the Masnoon response.

Q. *I am a partner in an inherited property. I want to sell my share, but the other partners refuse to buy and do not allow me to sell to an outsider. What are my rights in this regard?*

A. A partner in a property whether inherited or purchased, may sell his share. He has to first offer the share to the other partners. If they agree to pay his price, he may not sell to an outsider. If they refuse to purchase, then he may sell to an outsider regardless of the wishes of the other partners.

Q. *The deceased used to collect and distribute Zakaat funds. He has mixed up all the Zakaat funds with his own money. No one knows how much of the money is Zakaat and how much is his own. What should the heirs now do?*

A. If the funds of the deceased are so vilely mixed with Zakaat or haraam funds and the amounts are not known, the heirs will have to consult their conscience and to the best of their ability endeavour to estimate the amounts. There is no other way forward.

Q. *Is it permissible to attend Bingo games for fundraising for charitable purposes?*

A. All games and sport are haraam. Bingo games are compounded haraam. It is haraam to attend such shaitaani games.

Q. *Should Aayatul Kursi and the Tasbeehs be recited after Fardh Salaat?*

A. Aayatul Kursi, etc. should

be recited after completing the Sunnat and Nafl Salaat of Zuhr, Maghrib and Isha. It should be recited after the Fardh of Fajr and Asr since these two Salaat have no Sunnat Salaat after the Fardh.

Q. *Is it permissible to use brylcreem for the hair?*

A. It is not permissible to use brylcreem. It is laced with haraam ingredients.

Najaasat and Poisons

Aqua, Paraffinum Liquidum, Paraffin Wax, Petrolatum, Beeswax, Magnesium Sulphate, Parfum, Behenic Acid, Zinc Omadine, Lanolin Alcohol, Calcium Hydroxide, Glyceryl Oleate, Propylene Glycol, Castor Wax, Glyceryl Stearate, Citral, Citronellol, Geraniol, Hexyl Cinnamal, Limonene, Linalool, CI 42051, CI 45170.

Q. *What is the meaning of Fi Sabeelillah (In the Path of Allah)?*

A. The technical meaning of *Fi Sabeelillah (In the Path of Allah)*, is Jihad. Nevertheless, literally it is also used for any Deeni service, e.g. students leaving home to acquire Ilm of the Deen.

Q. *Is it permissible for a woman to expose her arms from below the ankles and her legs from below the knees to non-Muslim women?*

A. It is haraam for a woman to expose any portion of her arm and leg and also her hair to non-Muslim females.

Q. *I join the Jamaat Salaat in the second rakaat. When the Imaam ends the Salaat with Salaam, I forgetfully also make Salaam. Immediately*

DREAMS & WASWASAH

Hadhrat Abu Sulaimaan Daaraani (Rahmatullah alayh), a very senior Taabi-ee, said:

"Every dhaeef (weakling – weak in aql and a'maal) is plagued with considerable waswasah and many dreams. When he becomes sincere, dreams and abundance of waswasah are terminated."

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

Question

I seek guidance regarding a complaint I have against an organisation here in Cape Town.

The organization was approached on 28 June 2023 by my wife who applied for a fasakh. Two Maulanas had a meeting with her. Her concerns were documented.

I was contacted on the afternoon of the 28th June 2023. I was requested to meet with them and provide my version of the truth on the 3rd July 2023 at 17h00. On the 3rd July 2023, I met with one of the members. He was the only person present. The other person, a Mufti, only arrived at 18h00 as he was under the impression the meeting was scheduled for 18h00.

Nevertheless, the Maulana proceeded to continue with the meeting despite no other individuals of the panel not being there in attendance and advised that his decision was final.

At the outset of the meeting, after hearing what she had to say, he stated clearly that based on what my wife has provided, there are no grounds for fasakh and proceeded to allow me to speak.

I started off with the meet-

AN INVALID FASKH

ing by stating clearly that my intent is to try and resolve the issues within our marriage and my willingness to do all that is necessary to restore our marriage.

After the scheduled meeting time ended, the Moulana made a comment saying "everything i said is what she said".

I was informed that the matter would be referred to the panel of Ulama. Names were mentioned of the Ulama on the panel. I requested to have a meeting with the panel as he himself admitted that the basis didn't have any grounds for Fasakh. However, my request was ignored.

I thereafter repeatedly requested the panel members' contact details, but he refused to provide me with any information.

On the 27th July 2023, I was sent an email by my wife informing me that the fasakh was granted and I requested a copy of the certificate. I sent a whatsapp message on the same day asking on which basis was this granted. My message did not reach him as he has blocked me.

I called the Moulana and

then asked telephonically for feedback to which he responded that it was on the basis of physical and mental abuse.

Answer Purely on the basis of your explanation, we can say that the 'faskh' is not valid. However, our advice in such cases is that the husband should of his own accord issue Talaq. If the woman is not prepared to live with her husband, and if she is compelled to remain with him, she cannot be trusted. She will most certainly commit infidelity. How can a man live with a woman who abhors him? In almost all such cases, she will commit zina. Withholding Talaq out of spite and on the basis of the false notion of punishing the woman is to cut off one's nose to spite one's face. There is nowadays no Taqwa – no fear for Allah Ta'ala – to deter people from zina.

You are therefore flogging a dead horse. Issue Talaq. Let her go her way. Allah Ta'ala will grant you a better wife on whose fidelity you could rely.

after the first Salaam, realizing my mistake I rise and complete the missed raka't. Should I perform Sajdah Sahw?

A. Sajdah Sahw will become incumbent if the delay is for the duration of three Tasbeehs.

Just moving the head will not make Sajdah Waajib. After making just one Salaam, Sajdah will not be waajib.

Q. Does a man's stepdaughter inherit in his estate? She is the daughter of his wife by a previous marriage.

A. No, she does not inherit in her stepfather's estate.

Q. It is said that the thawaab of reciting Surah Ikhlās thrice is equal to the thawaab of reciting the whole Qur'aan. Is this correct?

A. This is one interpretation of

Questions and Answers

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a Hadith. It is not explicitly mentioned in the Hadith. Obviously, reciting Surah Ikhlāas thrice will not be the equivalent of reciting the Qur'aan Majeed in full – making a khatam.

Q. Is Isaal-e-thawaab for the living valid? People usually make dua for the thawaab of some good deed to be bestowed to a deceased relative, etc.

A. Isaal-e-Thawaab for the living is valid. One may supplicate for the thawaab of any good deed to be bestowed to any living person.

Q. Someone took my shoes by mistake from the shoe-rack at the Musjid. In another rack nearby was a similar pair of shoes. I waited until all the musallis had departed with their shoes. Only the pair similar to mine remained. I therefore am certain that there has been a mistake. May I use these shoes?

A. If you are a poor person, you may use the shoes. It is reasonably certain that your shoes were mistakenly taken. If you are not a poor person, then you may not use the shoes. These shoes are in the category of *Luqtah* (a lost item found). Give the shoes to a poor person.

Q. What is the ruling regarding responding to Salaam in a letter?

A. It is Waajib to respond to the Salaam.

Q. Two persons simultaneously made Salaam. Who should respond?

A. It is Waajib for both to re-

spond.

Q. I purchased a house from a non-Muslim. After a year I found a substantial sum of money in the house. What should I do?

A. You have to search for the previous owner and return the money to him/her. If the previous owner is not traceable, then it has to be given as Sadqah to the poor.

Q. Most aalimahs say that it is not compulsory for them to attend to domestic chores. It is waajib for the husband to provide a maid. Is this correct?

A. Most of these 'aalimahs' are actually jaahilahs, hence they disgorge trash. It is morally Waajib for the wife to attend to the affairs of the home. Rasulullah (Sallallahu alayhi wasallam) had imposed this obligation on Hadhrat Faatimah (Radhiyallahu anha) after she was married to Hadhrat Ali (Radhiyallahu anhu). Girls madrasahs ruin the womanhood of the girls. It is not permissible to send girls to these morally destructive institutions.

Q. After my father passed away I realized how disobedient and disrespectful I was to him. How can I compensate?

A. Repent sincerely. Always recite the Qur'aan and give charity with the intention of the thawaab reaching him. Be kind and of service to his relatives. Visit his Qabr.

Q. What will happen to the souls of animals?

A. There is no certitude in this regard. Whatever has been said is opinion which is unsubstantiated by the Qur'aan and Had-

ith.

Q. What will be the position of unmarried women in Jannat? They died before marriage or they were divorcees.

A. They will have the right to be the wives of any man of Jannat. If they do not prefer any of these males, Allah Ta'ala will create for them male *Hoors* and they will be married to them.

Q. How many children did our Nabi (Sallallahu alayhi wasallam) have?

A. Four daughters. Either 2 or 3 sons.

Q. The branches of trees in my yard are overhanging onto the yard of my neighbour. The neighbour wants the branches to be cut off. Can he demand this?

A. Yes, he has the right to demand that you cut the branches overhanging into his property. Even if he did not have such a right, morally you should cut the branches to avoid inconveniencing the neighbour. To maintain good neighbourly ties is Waajib.

Q. One son who was in charge of the father's business, continued to run the business after his father's death. The estate was not wound up for several years.

How should the estate be distributed now? From the profit of the business the son has purchased a property as well.

A. If the son had continued with the business with the consent of the heirs, then all of them are partners in the profit as well, including the property acquired from the proceeds of

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Questions and Answers

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Q. I came across the following fatwa approved by Mufti Zubair Bayat. It seems Mufti Zubair Bayat always remains undercover while towing the UUCSA line.

QUESTION

There is a group of ladies in our area that have a woman trainer to come home and do exercises with them. This lady intends on introducing some other exercises with them that originate from 'Yoga'. I know that yoga originates from the hindu culture, however they intend to use only the exercises/stretching techniques from yoga and not to practice yoga itself. There will be no meditation, humming and all the other aspects of yoga, just exercises. Will this be permissible?

A: This is acceptable, provided that the conditions mentioned in the question are fully upheld and no other un-Islamic practices are found.

*Mufti Shafiq Jakhura
Iftaa Department, DarulIhsan
Islamic Services Centre
I concur with the answer:
Mufti Zubair Bayat
Ameer, DarulIhsan Islamic
Services Centre*

Answer and Comment

Firstly understand that the entity dubbed Darul Ihsan is actually Darush Shaitaan. The two wayward molvis who issued their junk fatwa of permissibility for the initiation of shirk and kufr under the guise

HARAAM YOGA EXERCISES

of physical exercise, are juhala and agents of Iblees. These two characters lack intellectual discernment to differentiate between even jam and faeces. They always gravitate to haraam and shaitaaniyat. They have become experts in halaalizing haraam fisq, fujoor, riba and kufr.

Even if the satanic gym for women does not introduce Hindu kufr yoga, then too it is haraam for women to congregate for the type of exercises mentioned in the question. When it is not permissible for women to go to even the Musjid for Fardh Salaat, then how can it ever be permissible for them to go to a gym where shaitaan will incumbently be present? If these misguided characters are able to refer to the Kutub of the Fuqaha, they will find that it is not permissible for females to attend even a Walimah.

Even without Hindu yoga, it is not permissible for Muslim females to gather so shamelessly for exercises as do the kuffaar women of the west. Such gatherings of females are nugatory of the Imaani hayaa attribute of Muslim women.

Shaitaan is a cunning ustaadh. He approaches in seemingly good form with baits which ostensibly appear to be permissible. By imperceptible degrees he draws his

victims into his snare of fisq, fujoor and kufr. Allah Ta'ala says: *"Do not come near to zina."* (Qur'aan). This is a general principle applicable to all kinds of sin. By degrees Iblees draws his victims near to fisq, fujoor, shirk and kufr with the yoga shaitaaniyat halaalized by the moron so-called muftis who are unable to distinguish between right and left.

While Iblees calls the women to participate in expressing themselves at the gym, the Qur'aan commands them to remain *"glued in their homes"*, and not to make an *"exhibition"* of themselves. Female emergence from the home for acts and practices which eliminate Imaani haya, is the stepping stone for greater evil and immorality. When women gather to behave like monkeys with their exercises, they denude themselves of their garment of Haya. When Haya is abandoned, the vacuum is filled by obscenity and shamelessness. Their shamelessness is compounded by means of the Hindu kufr yoga exercises.

A woman should exercise in the privacy of her home, not in a gathering of women outside her home. Rascal, deviate moron 'muftis' have ruined innumerable women with their corrupt Ibleesi 'fatwas'.

SATANIST MEAT

Dead cow carcasses "resurrected" to produce cloned beef

by Mike Adams, the Health Ranger, NaturalNews Editor (NaturalNews) We already know that cloned beef has entered the food supply both in the United States and the UK. Now, thanks to revelations from JR Simplot, a U.S. company specializing in the cloning of cows for beef production, we're learning that dead cows are cloned to produce the next generation of beef cattle.

Here's how it works: A large number of cows are slaughtered and then chopped into steaks that are tested for their flavor, texture and other qualities important to steak eaters. The source animal of each steak is recorded, and cells from that source carcass are preserved for possible cloning in case the steak turns out to taste good. Once all the steaks are gauged for their desirability, the dead cow carcasses from which the flesh was cut to produce the steaks are harvested for their DNA.

This DNA is then used to clone new cows who are fed, raised and slaughtered to see how their flesh steaks taste. This cycle is repeated through multiple generations in order to "evolve" cow clones with great-tasting flesh.

"The animals are hanging on a rail ready to go to the meat counter," JR Simplot employee Brady Hicks (yes, that's his real name) told BBC News. "We identify carcasses that

have certain carcass characteristics that we want, but it's too late to reproduce the genetics of the animal. But through cloning we can resurrect that animal."

This "bovine resurrection," it turns out, is just the latest mad science idea from an industry that recognizes no value in the life of a cow but tremendous value from its dead carcass.

Frankenfood Beef

The upshot of all this is that the beef people are buying and eating in the US and UK right now could be from cow clones raised from the dead carcasses of other cows whose DNA were harvested for cloning.

Yep: Only in the food industry do you see this sort of Frankenstein science — trying to create life from dead body parts through a process they call "resurrection"... and then serving up Frankenfoods to consumers.

Far from the world of live foods, beef products are dead food made from dead cows that were given life by taking dead cells from the carcasses or other dead cows who were only kept alive in order to harvest their dead DNA. If it sounds a little sick and demented, that's because it undoubtedly is. This process violates so many principles of ethics and spirituality that it's hard to even know where to begin.

Of course, by the time a thousand cow carcasses are all ground up, mixed together, extruded, irradiated and packaged, no one can tell where the

beef actually come from... or even if it was cloned in the first place. Slap a greasy patty of cloned beef between two hamburger buns at a fast food joint and no one is the wiser.

That's sort of the point, actually: beef industry knows that people don't really have much of a clue where their beef comes from -- and they don't want to know! So even if beef comes from cloned animals raised from the harvested DNA of dead cow carcasses, the average consumer remains clueless.

The high price of low cost

The goal of the beef industry is to create the best-tasting beef in the world at the lowest cost possible. Period.

There is no consideration in the industry for the experience of the cow, nor the ethics of playing God with bovine DNA, nor compassion for the suffering of these animals when they are slaughtered, nor the impact of factory farming on the environment. It's all about corporate profits at the expense of the cows who are born, bred, cloned and slaughtered merely to produce another quarter-pounder that ratchets up another dime in profits for the beef factories.

Think about that the next time you dare to buy anything made from cow parts. You may be buying Franken-cow beef originating from the "resurrected" DNA of a bovine carcass.

There's one thing we all know for sure: The beef industry prefers to keep consumers in the dark about where all that beef really comes from.

FEMALES AND MISGUIDED SHEIKHS

Question: My wife and I are newly married a few months ago. Her family is associated with a buzrug who has all the correct aqaaid regarding contemporary issues such as hurmat of digital tasaweer, Shar'i purdah, etc.

My wife has been attending the buzrug's bayaans and writing to him for Islaah since childhood. After we got married, she expressed a desire to talk to the buzrug over the phone. My view was that there is no need for her to call him and that she is free to write to him for Islaah. I used to think this was the limit, especially since I'm aware of an Aalim-e-Haqq who does not permit females to message him directly on WhatsApp, and a phone call is even greater than a message.

However, I have been much maligned for my view, especially since many of my own family and friends are

associated with the same buzrug as well. When I asked for his advice regarding a different matter, he told me that there is no problem with my wife talking to him directly and that "all girls have been doing it."

From a Shar'i perspective, is this view valid (that a woman should limit interactions with her Shaykh to writing and not have direct, 'real-time' contact over a call, WhatsApp messages, etc.)? If this is the husband's preference, does the wife or her family have any reason to be upset?

Answer

The buzrug's view is corrupt and haraam. Your view is correct. It is not permissible for females to speak telephonically with their sheikh. Such verbal communication is a source of fitnah. It will become a snare of Iblees. The buzrug who loves speak-

ing to girls dwells in self-deception having been deceived by Iblees. His view is pure *nafsaaniyat*. He derives haraam pleasure from interacting with females telephonically.

A genuine sheikh should understand the wiles of women and the deceptions of the nafs. He should know that Rasulullah (Sallallahu alayhi wasallam) designated females as *Habaailush Shaitaan* (Snares of Shaitaan). How can he feel so complacent and comfortable speaking to girls? The 'islaahi' programme of sheikhs who are free with their female mureeds is a farce. Shaitaan and the nafs are in the forefront in this type of islaahi programme.

Those who are criticizing you for your 100% correct Shar'i view are in grievous error. Ignore their baseless criticism and do what the Shariah requires. Do not succumb to the baatil of this buzrug.

The effect of

Itaa-at (obedience)

The effect of obeying the Shariah is such a *noor* in the heart by which spiritual mysteries become unravelled. However, the intention underlying *Itaa-at* should not be for understanding spiritual realities and mysteries. If this is the intention, nothing will be achieved.

(Hadhrat Maulana Ashraf Ali Thanvi)

"SO-CALLED ULAMA"

"The cause for considerable harm for Muslims is the participation of so-called ulama. When even the ulama have slipped (into the dregs of baatil), then what can be said of others (of the laity)?"

(Hadhrat Maulana Ashraf Ali Thanvi)

It is because of the disastrous consequences to the Imaan of the ignorant and unwary Muslims caused by the so-called 'ulama' – the scoundrel molvis and

sheikhs – with their participation in the kufr interfaith religion, and their bootlicking embrace of the projects of the kuffaar governments that Rasulullah (sallallahu alayhi wasallam) had expressed greater fear for these villains than for even Dajjaal.

The scoundrels are concerned with only the boodle- millions of rands/dollars - which the kuffaar authorities dole out to them for promoting their evil plots and projects. They are bereft of Imaan. They are munaafiqeen of the worst kind.

THE ROTTEN CONDITION OF THE MADAARIS AND TALABA

By

Hadhrat Maulana Ashraf Ali
Thanvi

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh), about 80 years ago commenting on the putrid state of degeneration of the then Darul Uloom and the Talaba, said: *(Statements in brackets are our comments – The Majlis)*

“Of utmost importance is *Suhbat* (the company of genuine *Mashaaikh*). Alas! Obliviousness prevails nowadays regarding things of importance. I believe that in this age the *Suhbat* of the Ahlullah is Fardh-e-Ain. This is a time of grave danger (for *Imaan*). Whatever is imperative for the safety of *Imaan* is *Fardh-e-Ain*. There can be no doubt in it. However, people are extremely uncaring regarding this issue.

The consequence of lack of *Suhbat* today is that talaba are mocking their Asaatizah and the Qur’aan and Hadith are interpolated and misinterpreted. The limit of excellences (*kamaalaat*) today is writing and speech-making, and to equate oneself with one’s Asaatizah and seniors. While hitherto they are not verbally making such statements, in the future they will present such claims (*brazenly*). Limits (*of the Shariah*) are not observed. Hence, the Ustaadh is nothing, the Murshid is nothing, and even the Father is nothing.

(That is: due respect, honour and affection are no longer in the hearts of juniors for these seniors). There is no moderation nowadays in anything. There remain neither Usool nor Qawaa'id (*Principles and Rules – everything is decided by the bestial nafs*). It is therefore necessary to have a Senior overseeing the juniors.

They (*molvis and talaba*) are now opposing even our Akaa-bir Buzrugs in their statements and actions. They oppose the Buzrugs in their appearance, dress, characters and way of life in general. *(Hadhrat Thanvi has painted a picture of the molvis and students of the Madaaris of his time. That was about 80 years ago. What conclusion should be drawn looking at the corrupt state of the teachers and students of today’s madaaris?)*

An evil radical change has suddenly occurred. *(This is Aakhiruz Zamaan, hence such evil, revolting changes are to be expected).* Thus, the Deeni Madaaris today appear to be Aligarh College *(that is: ruined with liberalism, modernism and bootlicking the West)*. Ideas have changed, appearances have changed, dress has changed so much so that the condition of the jamaat linked to the Mashaaikh has become stinking/rotten/corrupt (*gandi*).” *(End of Hadhrat Thanvi’s appraisal)*

Comment

What we are seeing today in the flotsam rubbish molvis and sheikhs such as the reverends and pundits who claim to be Deobandis, is the progeny of Iblees. Even generally uprighteous Ulama of some Darul Uloom have fallen by the wayside too weak to combat and eliminate the ride of modernism and insolence. They succumb to the nafsaani dictates of the Talaba and of donors.

The intentions are contaminated with worldly objectives. The Asaatizah are primarily mercenaries. The Talaba are ignorant of the *Maqsood* of Ilm-e-Deen, and so are the Asaatizah. The Deen is being imparted for worldly objectives as is predicted in the Hadith. That is why there is today such a glut of rubbish molvis and sheikhs who constitute the worst scum “under the canopy of the sky”.

Any molvi who views this designation with chagrin and detestation should take up the issue with Rasulullah (Sallallahu alayhi wasallam). The Asaatizah and the Talaba – the molvis and sheikhs of today have become the worst enemies of Islam.

Fisq, Fujoor and Kufr are all halaalized by means of *faasid ta’weel* (corrupt, rubbish interpretation) of the Qur’aan and Hadith. The Qur’aan has

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THE WORST DEVIATION

Allah Ta'ala orders us in the Qur'aan Majeed to supplicate (make dua) as follows:

"O our Rabb! Do not make our hearts deviate after You have guided us, and bestow to us Your mercy. Verily, You are the Bestower (of Rahmat)."

(Aal-e-Imraan, Aayat 8)

Always engage in making this dua. No one knows

what will happen to him/her tomorrow. There were many who had fallen prey to their nafs, to Iblees and to deviates. They flipped from their lifestyle of Truth into *dhalaal* (deviation). They abandoned their life of obedience and became the camp followers of shaitaan.

The worst deviation is to go astray after guidance.

It is akin to *irtidaad*. Some people have been seen to abandon their Islamic lifestyle to follow the liberal ways of the kuffaar. They became the victims of the deviation of their modernist, liberal friends who convinced them of the 'error' of their Sunnah way of life.

Stay away from the company of deviates and always make the aforementioned dua.

THE ROTTEN CONDITION OF THE MADAARIS AND TALABA

(Continued from page 14)

become a ball to be kicked all over the show by these Ibleesi molvis and sheikhs. Then they feign concern and support for Islam with their stupid and hollow laments

when the kuffaar burn copies of the Qur'aan Majeed. They are too stupid to understand that they are worse than those kuffaar who burn the Qur'aan Majeed. Their brains are divinely deranged with divinely

cast *rijs* (filth). Confirming this fact, the Qur'aan Majeed says:

"And, Allah casts RIJS on those who lack intelligence."

THE MOLVIS AND SHEIKHS – THE VILEST SPECIMENS OF THIS AGE

Hadhrat Wahab Bin Munabbah (Rahmatullah alayh) proffering naseehat to Hadhrat Ataa Khuraasani (Rahmatullah alayh) said:

"The Ulama before us with their Ilm would be independent and steer away from the dunya of others. They would ignore the dunya of others. Therefore, the people of the dunya would liberally and abundantly give their dunya (wealth) to them for the sake of acquiring Ilm from them (the Ulama). However, today the Ulama liberally give their Ilm to the people of the dunya with the desire of acquiring their dunya (wealth). Then the people of the dunya remained aloof

from the Ulama when they realised the evil of the conduct of the Ulama.

Beware of the doors of the Sultans (i.e. do not associate with rulers), for verily at their doors is a fitnah."

This advice was offered to Hadhrat Ataa about 12 centuries ago. Today, 14 centuries after the Sahaabah, the molvis and sheikhs have become the worst scoundrels. It is indeed an insult to the Deen to refer to them as Ulama. They are the worst specimens of creation "*under the canopy of the sky*". They excel in mischief and fitnah of the worst kind. They are the destroyers of the Deen.

Just look at the extreme

villainy of the molvis and sheikhs of rubbish outfits such as the MJC and the NNB Gang (the so-called Jusa). They are in the forefront of the kufr interfaith ideology. They have gone to unbelievable lengths to bootlick the kuffaar priests and pundits. In their stance of villainy and kufr they drunkenly focus on the millions of rands / dollars which are doled out by governments and mafia agencies to those so-called 'religious leaders' who toe their line to promote their policies of genocide under a variety of so-called humanitarian projects.

Never in the history of Islam or in the history of Bani

(Continued on page 16)

RIBA IN U.K.?

Q. Some muftis in UK say that it is permissible to pay interest to non-Muslims in UK. The following rationale is being given to justify taking a mortgage in the UK. Is this correct? See below:

A mortgage does not fall under the prohibited ribā, according to Hanafī fiqh. They use the Hadith: “There is no ribā between a Muslim and a harbī.”

This is supported by the fact that the nufūs and wealth of harbīs are not ma'sūm, based upon the clear verses of the Qur'ān.

Harbī refers to that disbeliever who is neither a dhimmī, a citizen of the Mus-

lim state who pays jizyah, nor a musta'min, who has been granted protection.

A condition for a transaction to be considered ribā is that the wealth of both parties be ma'sūm, and that condition is missing here.

Thus, any interest-based transaction between a Muslim and harbī cannot be considered ribā according to Imām Abū Hanīfah.

A. This ‘fatwa’ of some UK molvis is corrupt and baseless. Firstly, the statement of Imām Abū Hanīfah (Rahmatullah alayh): “There is no riba between a Muslim and a Harbi”, is valid in a

Darul Harb. Secondly, it means that a Muslim may accept interest from a Harbi. It does not mean that a Muslim may give interest to a Harbi.

In a mortgage, Muslims pay interest to the kuffaar. They do not receive interest from the kuffaar. Hence, the statement of Imām Abū Hanīfah is not applicable, and offers no basis for halaalization of riba in U.K.

If those who legalize interest on the basis that U.K. is Darul Harb, then on the very same basis Jum'ah Salaat will not be valid over there. But they all do perform Jum'ah Salaat in their Darul Harb.

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THE MOLVIS AND SHEIKHS – THE VILEST SPECIMENS OF THIS AGE

(Continued from page 15)

Israaeel were there such rubbish, rotten, *khanaazeer* type of so-called ‘scholars’ as we find today in the midst of the ranks of the Ummah. They have closed the Musajjid, abolished Jum'ah and Jamaat Salaat and cancelled numerous of the Sunnah teachings in bootlicking obedience and subservience to their handlers who paid them handsomely

for their kufr fatwas.

These filthy molvis and sheikhs and satanic muftis have halaalized intermingling of sexes, haraam pictures, haraam sport, attending churches and mandirs, and all kinds of fisq and fujoor. While all of this fitnah of the molvis and sheikhs is lamentable, we must accept and understand that Rasulullah

(Sallallahu alayhi wasallam) had predicted that in the era in close proximity of Qiyaamah the molvis and the sheikhs will be the “*worst of creation under the canopy of the sky*”.

We have, therefore, to be complacent, and not be overwhelmed, with this evil state of affairs since it has already been decreed to occur.

POISONS & HORMONES

In its report, CAIR-Chicago says:

“3. The references to hormones and antibiotics still allow their use because they address slaughterhouses and not

the consequences of their usage on farms. In addition (a) hormone usage is by law subject to a quarantine period before slaughter. So animals may be technically free at the time of slaughter, but the damage is

done. Moreover, the hormones have already been released into the soil and water via manure eventually getting to humans; (b) chickens are not given hormones by law so adding that to the halal disclosure form means nothing; and (c) if

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WHO IS A SAABIR

Allah Ta'ala says in the Qur'aan Majeed: *"Verily Allah is with the Saabireen."* Who are the Saabireen (those who are patient.) The Qur'aan Majeed further explains:

"Most assuredly, We shall test you with some fear, hunger, reduction of wealth, life and provisions. Give glad tidings to the Saabireen. They

are those who say: 'Verily, we belong to Allah and we shall return to Him', when adversity befalls them."

They do not complain. They maintain their focus on Allah Ta'ala understanding that whatever hardship/misfortune has befallen them is by the decree of Allah Ta'ala.

Hadhrat Ka'ab Ahbaar (radhiyallahu anhu) said:

"Only a man who tolerates the distress which people cause him is a Saabir. He does not retaliate, neither physically nor with his heart. He does not curse them. He remains focused on Allah."

The one who complains to others about his adversity, will be deprived of sweetness in Ibaadat until such time that Allah Ta'ala accepts his Tau-bah (repentance)."

SICK AND DISEASED ANIMALS

Referring to the deceptive so-called halal standards of the Carrion certifying cartel, CAIR-Chicago states in its report:

"4. Reference to vegetarian feed does not stipulate this must be the practice for the duration of the animal's life. The standards allow a loophole to become the norm by quarantining animals for 60 days on vegetarian feed to

make them halal.

Does this protect us from mad cow disease and other cause-and-effect consequences of feeding ruminants meat, which is exactly what most gain-feed contains? No, it merely perpetuates the problem. Moreover, vegetarian feed is not specific enough. It means not cow-healthy grass but cow-sickening grain-feed--all that genetically modified corn and soy that are replacing

the Amazon and making the cows ill."

5. That animals can be purchased from auctions, which many are, means that there is no way to verify how the animals were raised or fed.

6. The issues not addressed in the halal standards are as significant as those inadequately dealt with—including pesticides genetic modification, labor exploitation, ecological destruction, and animal cruelty.

RIBA IN U.K.?

(Continued from page 16)

The argument that the wealth of the kuffaar in UK is not *ma'soom* means that it is permissible to rob and loot in UK. But these very molvis in UK are the worst bootlickers of the kuffaar over there. They should boldly explain what they mean by the wealth of UK non-Muslims not being *'ma'soom'*. We are positive that they shall never venture to elucidate this concept. Their logic is absolutely corrupt and influenced by their bestial nafs.

HELL FOR THE RUBBISHES

Imaam Auzaa'i (Rahmatullah alayh) who was senior to Imaam Abu Hanifah (Rahmatullah alayh), said:

"Destruction (Wail) for those who acquire Fiqh for purposes other than Ibaadat, and (Wail) for those who make haraam halaal with

shubuhaat (doubtful things)."

These are the scholars for dollars – the worst scum on earth – who deceive the ignorant masses with their rubbish fatwas of making haraam acts and carrion 'halaal' on the basis of the deception of these being 'doubtful'.

POISONS & HORMONES

(Continued from page 16)

you look carefully at the standards it refers only to sub

therapeutic antibiotics, which means that animals can and do still get massive antibiotics regularly in their water for medication purposes."

DISEASED CARRION

CAIR-Chicago says in its report:

2. "Disease-free" is an oxymoron in factory-farmed animals. All the animals coming out of industrial farming are unhealthy. But diseased? That depends on how you define it. So either none of the animals qualify or we are not agreeing on what disease means. Indeed, USDA law allows animals with tumors to be sold for food, though the liver cannot be sold be-

cause it is damaged by acidosis from the grain-feeding; and the spinal cord and head cannot be sold for fear of mad cow.

Moreover, all the animals are drugged up on antibiotics. The point is disease is considered a normal part of modern agriculture. Thus farms and slaughterhouses have rules to deal with it."

OUR COMMENT

The 'halaalized' carrion which Muslims devour is not fit for vultures. The many

diseases, formerly unheard of, are the consequence of devouring diseased rotten carrion acquired from the brutal killing of animals. It is indeed lamentable that Muslims are consuming the diseased carrion despite being the bearers of Imaan.

Those who have fabricated the farce of their 8 halal standards are agents of Iblees, hence lies are their basis on which they propagate their fallacy of 'humaneness' and 'halaal'.

ATHAAB FOR IMMORAL WOMEN

Hadhrat Ali (Radhiyallahu anhu) narrated: "Faatimah (Radhiyallahu anha) and I went to Rasulullah (Sallallahu alayhi wasallam) and found him sobbing profusely. I said: 'May my father and mother be sacrificed, O Rasulullah! What has caused you to cry?'

Rasulullah (Sallallahu alayhi wasallam) said:

"O Ali! The night I was taken to the heaven, I saw women of my Ummah being punished with a variety of punishments. Thus I cried at seeing the severity of their punishment. I saw a woman suspended by her hair while her brains were boiling; I saw a woman hanging by her tongue while boiling water was forced into her throat; I saw a woman whose legs were tied to her chest and her hands to her head, and Allah had covered her with snakes and scorpions; I saw a woman hanging by her breasts; I saw a woman who had the head of a pig and the body of a donkey while she was afflicted with numerous

kinds of punishment; I saw a woman who had the form of a dog. Fire entered into her mouth and exited from her hind, and the Malaikah were hitting her head with hammers of fire."

Faatimah (Radhiyallahu anha) stood up and said: 'O my beloved father and coolness of my eyes! What were the deeds of these women to warrant such punishment?'

Nabi (Sallallahu alayhi wasallam) said: "O my daughter! The one hanging by her hair would not cover her hair in the presence of men. The one hanging by her tongue, would cause grief to her husband. The one hanging by her breasts was unfaithful to her husband. The one whose legs were tied to her chest and hands to her head and on whom were snakes and scorpions, would not make ghusl of janaabat and haidh, and she mocked Salaat. The one whose head was of a pig and body of a donkey was a gossip and a liar. The one

ALLAH'S AID

Allah Ta'ala revealed to Nabi Dawood (Alayhis salaam): "*O Dawood! Have sabr on the calamities I afflict you with, then my aid will reach you.*"

Allah Ta'ala revealed to Nabi Uzair (Alayhis salaam): "*O Uzair! When a calamity from Me befalls you, do not complain to anyone. Be with Me as I am with you.*"

When you commit evil, I do not complain about you to My Angels. Therefore, do not complain about Me to others when I afflict you with calamity."

who had the form of a dog with fire entering her mouth and exiting from her hind was a woman whose taunting and jealousy were intense. O my daughter! Destruction for the woman who disobeys her husband."

(Ibn Hajr Haithami)

May Allah Ta'ala save us from His disobedience and from His punishment.

ABOMINATION IN THE HOLY PLACES

Q. I have returned from Hajj Alhamdulillah. I have several concerns:

If the Hajj has been accepted, is it necessary to feel a change? I've heard that a person turns over a new leaf if his Hajj is maqbool, and I feel worried because I still have to do the same Mujaahadah (the primary of which is controlling my gaze). Similarly, I still have haraam, nafsani thoughts and then I have to work on diverting my mind.

A. The struggle against the nafs is a permanent mujaahadah until Maut. Allah Ta'ala says: "Worship (HIM) until Yaqeen (that is Maut). The performance and acceptance of Hajj do not eradicate the nafs. The nafs is always present colluding with shaitaan. You have to be perpetually alert and on guard against the depredations of the nafs. Being assaulted by nafsani dictates does not mean that your Hajj has not been accepted.

Q. You had forewarned me that the environment would be of fisq and fujoor. I expected the same, but even then, the experience was overwhelmingly saddening. I'm not sure of the other camps and groups, but the Haajis in my camp (20 or so people) prayed every prayer in their own camp, following an Imaam through a loudspeaker (who was elsewhere, maybe in the masjid or another camp). The 'Arafaat Khutbah

was also conveyed this way, almost everyone was lying or sitting on their places in the camp.

A. The kuffaar regime at the helm in Arabia is leaving no stone unturned in its satanic plot to desanctify the Holy Places. This plot is unintentionally being served by the gross jahaalat of the Muslims who perform Umrah and Hajj without having the necessary knowledge of the Ahkaam. Their Salaat and Ibaadat are invalid.

Q. Another very serious problem was that of Purdah and Hijaab. Outside of the camps whilst travelling, there was absolutely no Hijaab. Despite women wearing burqa and khimaar (most were without niqaab), even then the crowd was so overwhelming that men and women were completely pressed against each other.

How is this permissible? Is Hajj even fardh on women in such a scenario? I've already heard of stories of sexual assault during 'umrahs in other months, I can't imagine what must've been happening during Hajj! Furthermore, even if no one was intentionally groping or touching anyone, then too unintentional bumping and being pressed against each other are unavoidable!

If I were to marry a woman upon whom Hajj is fardh, I cannot think of ever taking her there! It is impossible!

Is Hajj permissible for wom-

en nowadays? When men and women are completely pressed against each other and people cannot walk on their own but rather being 'moved' by the pressure of the crowd? Even if mahram men were to put their arms around their women, then too their arms would be crushed. Then too the arms can only protect to a certain extent.

All of this has thrown me into utter confusion and worry. Of course, it could be said that nafl Hajj and 'Umrah are haraam in this day and age, but what about fardh Hajj for women?

My heart replies that how can it be fardh if it entails everything short of actual zina? Sure they're not engaging in actual zina, and sure everything is unintentional, but are we to expect that every man performing Hajj is a wali and has no nafsani desire? Even if looking is unintentional, even if touching or brushing against a woman is unintentional, even if we were to assume there is no sin for that, then too, how can I not feel ghayrah if it were to happen to my women?

A. Even if all the men were Auliya, then too, in the scenario described by you, it will not be permissible for women to go for Hajj. If Hajj is Fardh on a woman, and the rotten, immoral scenario described by you prevails, she should make wasiyyat that after her death Hajj-e-Badal should be performed for her.

THE FALLACY & FARCE OF THE HALAL STANDARDS

(Extract from CAIR-Chicago)

Eight Halal Standards That Aren't

Recently, I was able to see a current halal standards for meat proposal, which focuses mainly on two aspects, slaughter and feed, neither of which is addressed properly. On the surface, the standards look impressive: Humane slaughter, kindness and mercy to disease-free animals, vegetarian feed, no antibiotics and hormones. But reality is a lot more difficult to address than words. Look beyond the word makeup of the following eight proposed halal standards.

1. Humaneness is simply not defined. Using words like "humane" or "natural" unspecified by law can mean anything. Is shackling, hanging a live, conscious one-ton cow by a back leg humane or not? Is restraining the cow by clamping metal tongs in its nostrils and pulling its head forward? It is accord-

ing to these halal standards because these are common practices. In fact, aside from the few and far between humane slaughterhouses in the country, these are the only ways to slaughter that I have encountered, along with stunning, a practice which is made bizarrely permissible on chickens for the halal stamp."

(From *cairchicago.org*)

OUR COMMENT

By what stretch of logic, understanding and humanity are the following brutal, haraam practices perpetrated on animals 'humane' as claimed by the Carrion Halaalizing Gangs?

1. Shooting a metal bolt into the skull of bulls and cows
2. Administering electric shocks to chickens and sheep
3. Hanging animals and chickens upside down
4. Killing chickens hanging upside down moving on fast conveyor belts
5. Numerous chickens whilst still alive entering

- the scalding water tanks
6. After suspending bulls and cows upside down, stabbing them in the chest
7. Millions of male day-old chicks crushed to death since they are of no benefit to the Satanist capitalists
8. Debeaking of chickens
9. Keeping fully grown chickens in miserable A4 size cages for the rest of their short life span

The satanic animal/chicken industry halaalized by the many vile halaal certifying agents of Iblees is pure savagery and brutality. Never can such a barbaric industry produce halaal meat/chicken.

The 'humaneness' mentioned by these human devils is a brutal farce and fallacy. They are the worst liars. Millions of animals and chickens are daily subjected to savagery, brutality and torture. These gangs of certifiers will not escape the *La'nat and Athaab* of Allah Ta'ala.

THE STAGGERING SATANIC CONSEQUENCES OF SEX EDUCATION AND INTERMINGLING

"Number of (HIV) infected girls could fill 85,000 capacity stadium annually.

A staggering 2000 girls and young women are infected with HIV every week in the country – enough to easily fill

the 85,000-strong capacity FNB Stadium in Johannesburg every year." (*The Herald*)

This was the satanic condition a couple of years ago. Today it must have deteriorated substantially. It will most certainly be worse. But the

brains of kuffaar are unable to understand the causes underlying this horrific explosion of fornication. Kufr deranges the intelligence, hence they are unable to fathom what is so conspicuous.

(Continued on page 21)

THE HARAAM KUFFAAR SLAUGHTERING SYSTEM

The following is Mufti Taqi Uthmaani's fatwa on the haraam, devil's slaughtering system:

The following questions were asked by brother Umar of Coventry from Jamia Darul Uloom Karachi

QUESTION

What do the respected Scholars of Islam say regarding the following:

In many Muslim slaughterhouses in the UK, the animal is rendered unconscious before slaughtering by administering a mild electrical current. This does not kill the animal, but has an effect of about up to a minute during which the animal remains motionless, and slaughtering it becomes easier. The operators of the slaughterhouses claim the voltage of this stun is so low that there is no danger of the animal dying. Is it permissible to slaughter in this way? And what is the ruling regarding the meat of an animal slaughtered in his way? And if the stunning lessens the blood flow at the time of slaughter, what would be the ruling?

ANSWER

The practice of rendering animals unconscious before slaughtering, which is carried out in different ways, consists of a number of undesirable and objectionable

elements, for example:

a. If this act is such that it causes the animal to lose all its senses and consciousness completely, then there is a risk that it will have caused the animal's death before slaughter, especially if the animal was weak or ill.

b, If this act is such that it does not cause the animal to lose all its senses and consciousness completely (such as a mild electrical shock that merely immobilizes the animal), then there is a strong possibility that the animal's pain and suffering will have been unnecessarily increased, since the pain of slaughter remains due to its not being unconscious, and the pain and stress of the electrical shock will have been administered additionally without any need.

c. If this act makes the animal weak (compared to its normal and natural condition), and at the time of slaughter the animal is not at its full physical strength, then there is a risk that this will cause a reduction in the amount of blood that will flow from it at the time of slaughter, compared to what might have flowed in the case of the animal being fully conscious and in full possession of its senses and physical strength, and to undertake such a

course of action deliberately is to oppose and counter a Shar'i requirement of slaughter (i.e. the discharge of flowing blood).

d. If the amount of blood discharged is reduced due to the animal's weakness, then there is a risk that the remaining (non-discharged) blood will be absorbed into the meat of the animal, and this is an undesirable outcome both from a medical point of view and also according to Shari'ah.

e. If the person undertaking this way of slaughter believes it to be a less stressful and painful method than the prescribed Shar'i manner, then this is tantamount to believing an invented method to be superior to a revealed one, and it means that the person believes the revealed method of slaughter to be painful and cruel, which is 'close to disbelief'.

(Ref: Imdadul-Fatawa, Vol. 3, P. 605-8 and Ahkamuz-zaba-ih, P. 55-6)

Due to these reasons, it is not correct in terms of Shari'ah to render an animal unconscious before slaughter. And in fact Hakimul-Ummah Maulana Ashraf Ali Thanwi (Rahmatullahi Alaihi) has used the words 'evil innovation, corruption of faith' and 'against Shari'ah' to describe this practice.

THE STAGGERING SATANIC CONSEQUENCES OF SEX EDUCATION AND INTERMINGLING

(Continued from page 20)

Instead of understanding the causes to be intermingling of the sexes and their evil, obscene sex education, they add fuel to the fire with the following satanic proposal:

"As part of the policy, the department will facilitate access to male and female con-

doms for pupils over the age of 12 as well as all teachers, school support staff and officials.

This will also include information on the use of condoms."

This is the state of kufr brains – moving in reverse gear. While the Qur'aan Majeed

commands: *"Do not come near to fornication"*, the kuffaar propagate the exact opposite. They provide the means and ways to facilitate the perpetration of obscenity, immorality, fornication and adultery. Kufr is the very anti-thesis of Imaan.

MEDICAL TREATMENT

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh), who was a renowned Shaafi Faqeeh and among the greatest Auliya of the 10th Islamic century, commented on medical treatment as follows:

“A general pledge was taken from us by Rasulullah (Sallallahu alayhi wasallam) that we shall resort to medical treatment with the Name of Allah Azza Wa Jal recited on the (body) portion of the illness and pain. We should not call a medical practitioner (hakeem or doctor) except if the sickness is not eliminated by means of the Thikr of the Name of Allah Ta'ala.

The reason for the sickness not being cured with the Thikr of the Name of Allah, is weakness of Aqeedah (Belief) in the Name of Allah Azza Wa Jal. If the *yaqeen* of a person is strong, even a mountain will move when the Name of Allah is recited.

When my Shaikh, Shaikh Ameenuddeen would take an oath that something should move, it (the inanimate object) would move.

Shaikh Abdul Qadir Ad-Dashtuti (Rahmatullah alayh) said: “Do not seek medical treatment from a hakeem except after you have not been cured by means of ruqyah, and

be steadfast with Sabr. When there is the real need for a physician, then ensure that he is a Muslim. The hakeem has an effect in the shifa' (cure) by means of his focus on Allah Ta'ala. This is not so regarding the Yahood and Nasaara who are the enemies of Allah. They cannot provide shifa for us according to Allah Ta'ala. Therefore, O my Brother! Beware of seeking medical treatment from the Yahood (and kuffaar in general), for verily, it is in violation of the pledge.” (End of Allaamah Sha'raani's naseehat)

Ruqyah refers to the Duas and Tasbeehaat prescribed by Rasulullah (Sallallahu alayhi wasallam) for shifa' (cure).

AL-ISTISNAA'

(MANUFACTURING)

In terms of the Shariah, *Al-Istisnaa'* is the sale of a product yet to be manufactured. While it is not permissible to sell products which are *ma'doom* (not in existence), certain items may be sold by way of *Al-Istisnaa'*.

This has been permitted from the era of Rasulullah (Sallallahu alayhi wasallam) due to the need and the *Taa-mul* (general practice) of the people since time immemorial. Since this practice was permitted by Rasulullah (Sallallahu alayhi wasallam), *Qiyaas* (Shar'i logic) will be set aside. According to *Qiyaas* this practice should not be

permissible in view of the prohibition of selling *ma'doom* products. This is a prohibition declared by our Nabi (Sallallahu alayhi wasallam).

There are however, conditions for the validity of *Istisnaa'*. There must be *Ta-aamul* on the products. The description of the item to be made should preclude any scope for dispute. A time limit may not be fixed for the delivery of the manufactured product. The material required for the product will be that of the seller, not of the buyer. The buyer retains *khiyaar rooyat* (the right of refusing acceptance of the product after seeing it).

Thus if the buyer is displeased, he cannot be compelled to purchase the product.

Since *Al-Istisnaa'* is *Bay'* (sale), all conditions applicable to sale contracts will apply. The only exception is that the non-existence of the product is overlooked. The actual sale comes into effect only after the manufactured product has been presented to the buyer, and he accepts it if he has approved of it. The seller also has the right to sell the product he has made to someone else. He is not under obligation to sell it to the one who had requested it. If someone offers him a higher price, for example, he may sell it to

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CURRENCY – ITS PHANTOM TRAIL

This table shows a condensed history of the foreign exchange rate of the Zimbabwean dollars to one US Dollar:

First dollar		Second dollar				Third dollar	
Month/Year	Exchange rate	Month	Exchange rate	Month	Exchange rate	Day	Exchange rate
1983	1	Aug 2006	650	Sep 2007	600,000	August 2008	1,780
1997	10	Sep 2006	1,000	Oct 2007	1,000,000	September 2008	590,000
2000	100	Dec 2006	3,000	Nov 2007	1,500,000	7 October 2008	2,300,000
Jun 2002	1,000	Jan 2007	4,800	Dec 2007	† 4,000,000	14 October 2008	10,700,000
Mar 2005	10,000	Feb 2007	7,500	Jan 2008	6,000,000	21 October 2008	1,220,000,000
Jan 2006	100,000	Mar 2007	26,000	Feb 2008	‡ 16,000,000	28 October 2008	251,000,000,000
Jul 2006	500,000+	Apr 2007	35,000	Mar 2008	70,000,000	8 November 2008	669,000,000,000
		May 2007	50,000	Apr 2008	100,000,000		
		Jun 2007	400,000	May 2008	777,500,000		
		Jul 2007	300,000	Jun 2008	40,928,000,000		
		Aug 2007	200,000	Jul 2008	758,530,000,000		

The South African Rand is heading the same way.

AL-ISTISNAA'

(Continued from page 22)

that person.

Selling off-plan

Selling fixed property off-plan is not permissible by way of *Istisnaa'*. The primary reason for impermissibility is the vast scope for dispute, and the fact that there never was *Ta-aamul* on this practice which has developed in recent years. The condition of *khiyaar rooyat* is completely cancelled. The sale

is confirmed prior to the building of the property while in a valid *Istisnaa'* deal the sale is transacted after production and the approval of the buyer.

Experience has proven the vast scope for dispute due to ambiguity and much fraud in this sphere. Many people have lost millions after being conned by scoundrels. It is not possible to fully describe every facet of the property to be

built. Scoundrels will use inferior materials without the prospective buyer realizing. The quality of workmanship too is ambiguous and creates problems and dispute.

Regarding fixed property, the original *Nass* is applicable, namely, Rasulullah (Sallallahu alayhi wasallam) prohibited products which are *ma'doom*.

According to the Shaafi' Math-hab *Istisnaa'* is not permissible.

FRAUD AND DECEIT

In its report on the 'halal' racket, CAIR-Chicago says: "7. There are inconsistencies between the halal standards and the disclosure form that the halal act requires to be filled out and posted by anyone in the halal business. For example, there are no questions on the disclosure form addressing humane slaughter issues—

issues that are, in any case, moot, unenforceable, and unrealistic in the current industry.

8. Finally, the disclosure form allows for fraudulent misrepresentation of products, one of the major reasons for enacting the halal act. It lists numerous questions that allow for multiple standards, some higher than others. But halal businesses only have to truthfully answer ques-

tions that pertain to the standards of "their" certifying agency. Any questions beyond the scope of these narrow criteria can be falsely answered without any liability. In addition, how many businesses are going to seek out the higher standards when the economic environment we are choosing to operate in would make it difficult and unprofitable?"

Questions and Answers

THE MAJLIS Q & A
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PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 10)

the business. If the son had continued with the business without the consent of the heirs, then morally (*diyaanatan*) it will be incumbent to distribute the profit also to the heirs.

Q. I have missed innumerable Salaat years ago. I am not sure how many years I did not perform Salaat. How should I make qadha?

A. You will just have to honestly make an estimate and perform accordingly. Keep a record. Make entries of the number you are making qadha. Also make a wasiyyat (bequest) stating that in the event of your death, if there remains Qadha Salaat, your heirs should pay the Fidyah from your estate.

Q. A man made wasiyyat of a certain property to be for the Musjid. However, before he died, he retracted the wasiyyat. Is his retraction valid?

A. Yes, his retraction is valid.

Q. A man made wasiyyat that the rent of one of his properties should be given to the Madrasah. Is this wasiyyat valid?

A. The wasiyyat (bequest) is valid. One third of the rental has to be given to the Madrasah. The two thirds will be for the heirs.

Q. The deceased had made wasiyyat that the share which a son will obtain should be given to his grandchildren (the children of his son who had died before him). He was survived by his wife, 3 sons and one daughter. Is this wasiyyat valid? If yes, how should this wasiyyat be fulfilled?

A. The wasiyyat is valid. First calculate the shares of all the heirs then allocate a son's share for the wasiyyat. After paying the wasiyyat, the heirs

will receive their respective shares in the balance.

Q. A man had married a woman whose iddat had not yet expired. After two children were born the man died. What is the status of the children, and how will inheritance apply?

A. The nikah during the woman's Iddat was *faasid* (corrupt). Nevertheless, the children will be legitimate and they will inherit in their father's estate. The woman will not inherit in this case.

Q. I am liable for numerous Qadha Salaat. May I leave out the Sunnat Salaat to perform the Qadha?

A. No, you may not omit the Sunnatul Muakkadah nor Ish-raq, Chaasht (Dhuha), Aw-waabeen and Tahajjud. These should not be abandoned even for Qadha. However, instead of Tahyatul Musjid, Qadha may be made.

SUPPORT THIS STRUGGLE

SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY. SUPPORT THE WAAJIB MAKTAB PROJECT. SUPPORT THE PROGRAMME OF ISLAM TO RECLAIM THE LOST CHILDREN OF THE UMMAH

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**Rabiul Awwal 1445
October 2023**

**ZAKAAT NISAAB R 8,200
MEHR-E-FATIMI R 20,600**



"VOICE of ISLAM"

PO BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 27 NO. 02



Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

**"He who honours a bid'ati aids in the demolition of Islam."
(Hadith)**

THE UMMAH'S CATASTROPHES CAUSED BY EVIL ULAMA

By Hadhrat Mujaddid Alf-e-Thaani

In his *Maktubaat*, Hadhrat Mujaddid Alf-e-Thaani, in a letter to one of his Mureeds, wrote:

"The most important issue which I want to inform you of is that today there is almost no one of the men of the Deen (i.e. the Ulama) who strive only to spread the Deen and to strengthen Islam. When the desire is to obtain a post (in government) or some high position, then each man of the Deen will demonstrate his superiority (over other Ulama). They will contradict one another and exploit this situation to ingratiate themselves with you.

Alas! Matters of the Deen is assigned secondary importance. During the tenure of the previous Regime, every catastrophe which befell the Muslim nation was caused by these so-called men of the Deen. We are afraid of the disaster of the Deen being demolished.

It will be difficult for you to find an Aalim who loves his Imaan which is indeed a great blessing. The words and writings of an Aalim whose focus is on the Aakhirat, will bring everyone with wisdom and conscience to the Straight Path. Where on earth can we today find such an Aalim? ...

The happiness of the people is in the hands of the

Ulama.. The enemies of the Deen disguised as Men of the Deen (Ulama and Mashaaikh) lead people towards the perdition of Jahannum.. A true Buzrug is the best of people. An Aalim/Shaiikh who makes the Deen a way for gaining fulfilment of his worldly motives and desires, and who deranges the Imaan of others, is the worst person on earth. The happiness and the ruin of people, their guidance and their deviation are in the hands of the Men of the Deen (Ulama and Mashaaikh).

One of our Akaabireen (senior Auliya) saw shaitaan sitting idly. He asked shaitaan for the reason. Shaitaan responded: "Today the Ulama-e-Soo' and the Mashaaikh do our job. They

(Continued on page 23)

ABSURD CRUELTY

"The whole concept of animals being regarded as "surplus" to a farming industry, is a product of factory farming. Male calves are surplus to dairy farming, just as male chicks are surplus to the egg-laying industry. To kill around 90,000

new-born male calves each year is as absurd and mind-boggling as to kill 13 million male chicks born into the egg industry annually. It goes to the heart of factory farming and demonstrates its wastefulness, its callousness, its need for secrecy. The urgency of a

transition to small-scale, community driven, transparent and sustainable farming, cannot be over-emphasized. We as consumers need to demand this." (Compassion's Tozie Zokufa)

The halaalizers of carrion

(Continued on page 21)

Questions and Answers

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Q. *If one remembers in the Ruku' of the third raka't of Witr that one did not recite Qunoot, should one rise and recite Qunoot? If one did so, will the Salaat be valid?*

A. No, you should not rise from Ruku' to recite Qunoot. Continue with the Salaat and perform Sajdah Sahw. If you did rise and recite Qunoot, the Salaat will be valid, but Sajdah Sahw has to be made.

Q. *I made niyyat for 4 raka'ts Nafl. Mistakenly, I made both Salaams after two raka'ts. Realizing the error, I stood up and performed the other two raka'ts, and made Sajdah Sahw. Was my Salaat valid?*

A. If you had not recited Takbeer when beginning the second two raka'ts, then these two raka'ts were not valid.

Q. *I joined the Jamaat after the Imaam had made Sajdah Sahw. What was I supposed to have done? Do I have to make Sajdah Sahw?*

A. No, you do not have to make Sajdah Sahw. You should complete the Salaat as usual.

Q. *A person joins the Jamaat, but is unaware of the error of the Imaam in the earlier raka'ts. When the Imaam makes Salaam for Sajdah Sahw, this Masbooq gets up to continue his Salaat. What should he do?*

A. As long as he has not completed a raka't with Sajdah, he should sit and perform Sajdah Sahw. If he completes the raka't with Sajdah, then he should make Sajdah Sahw at the end of his Salaat.

HONOURING A FAASIQ

THE ARSH SHUDDERS

Question

Ml Sulaiman Choksi was a co-guest of honour with Mufti Menk at a Hifz Jalsa. The very same local Ulama that forbid pictures and videos in the past arranged for Mufti Menk to be a guest of honour and allowed him to video stream on YouTube from the Masjid.

Today there is a Hifz Jalsa in another town and Moulana Sulaiman Choksi is the guest of honour.

Considering the attendance and silence of Moulana Sulaiman Choksi with regards to Mufti Menk and the live video streaming from the Masjid, is it permissible for us to attend a program where Ml Sulaiman Choksi is a guest of honour?

The local Ulema that arranged for Mufti Menk to be the guest of honour and allowed him to live video stream from the Masjid would it be permissible for us to attend any of their optional programs? Please advise.

Answer

Regarding the hifz function mentioned by you, our advice is clear because the Shariah is clear on such issues. Never participate in a function or gathering which is graced by fussaah, where faasiq molvis

are the 'guests of honour'. The condonation of pictography and videography by Molvi Choksi and him sharing the platform with a declared agent of Iblees such as Menk, condemn him. This molvi has become a bird of the feather with Menk.

It is not permissible to attend any of their programs. In attending the programs graced and bedevilled by such flagrant fussaah, one will be causing the Arsh of Allah Ta'ala to shudder. A faasiq being the 'guest of honour' is to display flagrant and rebellious disregard for the command of Allah Azza Wa Jal. Rasulullah (Sallallahu alayhi wasallam) said:

"When the faasiq is praised (or honoured), the Arsh of Allah shudders."

Honouring a faasiq, which is worse than praising him, especially inviting him to be the 'guest of honour' is evidence for the fact that the motive of the jalsah organizers is insincere and designed for aggrandizement - riya and takabbur.

It is not permissible to attend such functions which are organized in the name of the Deen, and where the Shariah is flagrantly flouted.

Q. *In the last raka't if one mistakenly recites Tashahhud twice, should Sajdah Sahw be made?*

A. Sajdah Sahw is not incumbent in this case.

Q. *After Tashahhud in the last raka't I mistakenly stood*

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up for the fifth raka't. Whilst reciting qiraa't, I remembered and returned to Qa'dah, recited Attahiyaat, then made Sajdah Sahw. Was this correct?

A. No, it was incorrect. After sitting in this case, Sajdah Sahw should immediately be made without repeating Attahiyaat. Nevertheless, your Salaat was valid.

***Q.** Due to a relationship with a prostitute, my son contracted a disease. Marriage with another girl was proposed for him. The girl and her parents were not informed of the disease. After the marriage, the girl has contracted the disease. I am consumed with guilt and remorse for not having informed her or her parents before the marriage. What should I now do?*

A. Your crime of having concealed the terrible disease is a vile act of *zulm*. You have ruined the life of the girl. Repent sincerely. Inform the girl now that your son has the disease. If she wants Talaaq, then it will be waajib for your son to issue Talaaq. If he refuses, she should apply to the local Ulama council for annulment.

***Q.** A man does not have the Nisaab of Zakaat. However, he lives a comfortable life. He also has a television. Is it permissible to give him Zakaat?*

A. It is haraam to give Zakaat to the person who owns a haraam television. Zakaat is the right of the Fuqara.

***Q.** I gave my friend a sum of money with the intention of Zakaat without mentioning it to him. He is heavily in debt. I*

WHO SHOULD WE FOLLOW?

***Q.** There is so much differences in the Ulama which cause much confusion. Who should we follow?*

A. Hadhrat Shaazli (Rahmatullah alayh), the great Wali of the 11th century said: "Seek the remedy for your (Imaani) weakness from the Ulama. Listen to them. Choose from them the Mutataqeen (truly pious ones) who are the trustful guides, whose trust is in Allah Ta'ala." They are the Heirs of the Ambiya (Alayhimus salaam).

Follow those Ulama who are not on facebook and the

evil internet media. Follow those who are not interfaithers, who do not intermingle with females, who do not indulge in pictography and videography, who do not crawl at the feet of government officials, who do not halaalize carrion, who are not bootlickers of the government and of the wealthy, and who do not barter away the Aakhirat for the jeefah (carrion) of this dunya. You will know them when you see them and when you hear them speak.

There is no conundrum in recognizing them.

said that it is a gift. Is my Zakaat fulfilled?

A. Yes, your Zakaat is discharged. It is not necessary to mention that the money given is Zakaat. But there must be the intention of Zakaat at the time of giving it.

***Q.** I bought a car with the intention of selling it. Thereafter I changed my intention. I decided to keep the car for my own use. Do I have to pay Zakaat on this car?*

A. Zakaat is not payable on the car since you have changed your intention. Now even if you later decide to sell the car, Zakaat will still not be payable on the car.

***Q.** Since commercial chickens which are certified halaal by SANHA, NJC and others are haraam, what is the status of the money acquired from selling the carrion chickens?*

A. The money is haraam. It has to be given to the poor as Sadqah. It is not permissible to sell these diseased carrion chickens.

***Q.** My father had not performed Hajj which was fardh on him. He has died. If I perform Hajj for him will it be a valid Hajj-e-Badl?*

A. No, it will not be a valid Hajj-e-Badl because your father did not make wasiyyat for Hajj to be performed for him. Nevertheless, you should make dua that the thawaab of your Hajj be bestowed to your marhoom father and hope that Allah Ta'ala will forgive him.

***Q.** If Tawaaf Ziyaarat is made without wudhu, what is the penalty?*

A. One dumm. An animal (goat/sheep) has to be sacrificed. However, if the Tawaaf is repeated with wudhu, the

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penalty is waived.

Q. *After Tawaaf I performed the two Tawaaf raka'ats during Makrooh time.*

A. The Salaat should be repeated.

Q. *During Ihraam the cloth overhanging from the cap on my head would momentarily touch my face. Should I pay any penalty?*

A. Give the Sadqah Fitr amount to the poor.

Q. *My wife refuses to accompany me for a journey. Can I refuse providing maintenance?*

A. No, you may not refuse. As long as she remains at home, maintenance will be Waajib.

Q. *To what extent is it incumbent to observe equality of expenses for children. If I buy a pair of shoes for one child, is it necessary to buy shoes for all the children even if they are not in need?*

A. Equality should be observed in gifts, not in necessary expenses. The needs of children vary, hence spending on them too will vary.

Q. *How long is the Iddat of Khula'?*

A. The Iddat of Khula' is the same as the Iddat of Talaaq. That is: three haidh (menses) cycles.

Q. *The wife claims that her husband gave her three Talaaqs. The husband denies it. What is the position of their Nikah?*

A. If the wife is certain that he had issued three Talaaqs, then she should regard herself as divorced. The husband's denial will not be valid.

PLUNDERING THE MUSJID

Q. *Some trustees who are in charge of the Nurul Islam Musjid in Lenasia are receiving a dividend from the huge income of the Musjid's waqf properties. Is this dividend permissible for them? They call it profit.*

The question is regarding the committee of Nurul Islam Masjid and organization. They have a block of flats and quite a large center of shops in Lenasia. They acquire rentals from it. The committee members have been accused of collecting shares of the profit. The one Ravat Moulana has called the cops on them as he says it is haraam. This is what I have heard thus far. I just wish to know if it will be jaaiz for shareholders of an organization like Nurul Islam to collect dividends of the profits earned?

This masjid is basically run by juhala and idiots of the first order. The

'moulanas' here make worst of their jahaalat by which they run the place. It is terrible to witness and worst so to be a part of. I feel like threatening them with a large mob and take over the entire organization but where do I find similar attitudes?

A. Most certainly, the so-called 'profit' they are stealing from the income of the Waqf property is haraam. The louts in charge of the Musjid are all signs of Qiyaamah. They are in fulfilment of the prediction of Rasulullah (Sallallahu alayhi wasallam) who said that among the signs of Qiyaamah will be the appointment of juhala and scoundrels to posts of Amaanat. It is the duty of the musallis of the Musjid to drive out these scoundrels who are plundering the resources and the sanctity of the Musjid.

Q. *A man married his wife's sister while he was still married. A child was born from the second 'wife'. What is the ruling of the Shariah?*

A. The nikah with the wife's sister was not valid. However, the child will be legitimate.

Q. *Is it permissible for a Muslim female to marry a Shiah?*

A. No, the marriage will not be valid.

Q. *Is it permissible to tie a wallet for keeping money and passport, etc. on oneself dur-*

ing Ihraam?

A. It is permissible.

Q. *Husband and wife are separated. They have been living apart for several years. The husband refuses to issue Talaaq. During the separation the wife had an affair a child was born. What is the status of this child?*

A. The child is legitimate and will inherit in the estate of his mother's husband regardless of his mother's adultery. A man who spitefully refuses to issue

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Talaaq cuts off his nose to spite his face. Even the estranged wife will inherit in her husband's estate even if the separation without Talaaq endures a lifetime. The nikah remains valid.

Q. Do my stepchildren (the children of my wife by a previous marriage) inherit in my estate?

A. No, they do not inherit in your estate.

Q. Does a child who was adopted from infancy inherit in the estates of the foster parents?

A. No, the adopted child does not inherit. However, a bequest (wasiyyat) may be made for the child. The bequest should not be more than one third the value of the estate.

Q. My husband who has died did not give me my Mahr. It is a substantial amount. Can I claim it from his estate?

A. Yes, your mahr is a valid debt. The estate must pay you this debt.

Q. What happens to the estate of a person who dies and has absolutely no heirs?

A. His estate will be given to the Fuqara (poor Muslims). If he has poor relatives who are not heirs, they have a prior right. Non-inheriting relatives are stepmothers, step children, wife's / husband's relatives, Ridhaai' (Milk) brothers/sisters, adopted children, etc. There are no fixed shares in this case. The executor should distribute according to his discretion.

Q. A man organizes a Qur'aan Khatam for his sick

WOMAN EARNING OUTSIDE THE HOME

Question: Please view the following question and the answer. The answer is that of a Mufti. To me the answer does not appear to be correct. Please comment.

“Question

I always wanted to be a stay at home mum and raise my kids. I had three children over seven years and they all passed away soon after birth. Since we're not planning to have more children at the moment and we live alone in a western country I was thinking about having a career to be more productive and to distract myself and keep myself busy. We are not in any financial difficulty and my husband earns enough for the both of us. I cover my face (niqab) but would have to remove it for job purposes. Would this be permissible?

Answer

You should keep the Niqab and not uncover your face. Search for jobs that will al-

low you to have the Niqab on whilst working.”

(End of the question and answer)

Our comment

The Mufti has acquitted himself childishly to say the least. The answer of the Shariah is: It is haraam for the woman to leave home to earn. In this case according to her own confession, she is not in any need. Her husband's income is more than adequate for the house. It is absolutely haraam for her to seek employment outside the home. A job which allows her to even don the niqaab will not be permissible in this case. “Not planning” to have children is kufr. It is an inspiration of Iblees. Allah Ta'ala creates as He wills. No one and no method can thwart Him. Every soul destined for appearance on earth, will surface here regardless of the plans and plots of the kuffaar and the devils. She should renew her Imaan.

friends. Some friends will gather and recite the Qur'aan. Is this permissible?

A. The organized khatam is bid'ah. It has no basis in the Shariah. It smacks of riya. If the friend is sincere, he will make dua in privacy for his sick friend. He will not advertise his concern in public. The main factor is that the Sahaa-bah and the Salafus Saaliheen

never practiced such innovations.

Q. Is it permissible to repair broken televisions and game machines?

A. It is haraam to fix broken televisions. It is to aid in sin and transgression. The same applies to game machines. It is not permissible.

Q. The only way of removing haraam nail polish from a fe-

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male mayyit is to cut the nails. Will it be permissible?

A. The lady has cast herself into the haraam predicament. The nails may not be removed. She will have to face the consequences in the grave.

Q. *The deceased has some gold teeth in his mouth. Should these be removed? If it cannot be removed, what should be done? Will the teeth form part of the estate of the deceased?*

A. Gold teeth will be permissible only for medical reasons, not for adornment. It has to be removed from the mayyit, if removing is possible. The gold teeth are part of the estate of the mayyit.

Q. *Can a wife use black dye? Her hair is completely white and her husband belittles her.*

A. It is not permissible for her to use black dye. She may use mendhi to dye her hair red. Although her husband is sinful and callous for belittling her, she should adopt Sabr.

Q. *Is talaq given during pregnancy valid?*

A. Yes, the Talaq is valid.

Q. *Are liquid and powdered eggs permissible?*

A. This muck artificially produced is unnatural, and whatever is unnatural is harmful for both the physical and spiritual well-being of human beings. Liquid and powder 'eggs' are processed junk which usually bakeries use. They have no shells.

Q. *It is reported that Darul Uloom Deoband has agreed to accept yoga as an exercise. Is yoga permissible? Please com-*

"I HAD BECOME A MURTAD"

Question: *I was a Muslim, then I abandoned Islam and became a murtad. I have sincerely regretted what I had done, and have decided to return to the fold of Islam. I have the following questions:*

Q. Is it Islamically permissible for a Muslim man to marry a Murtad woman?

A. **No, the marriage will not be valid. The woman must first embrace Islam.**

Q. A Muslim woman was a murtad for 5 years and had an "American marriage" with a kaafir who had since passed away. If she wants to

re-enter Islam, what should she do?

A. She should repent. Recite the Kalimah, take ghusl, then perform two raka'ts Taubah Salaat. Then make dua seeking forgiveness.

Q. Is the murtad woman upon returning to the fold of Islam responsible for Qadha Salaat which she had missed when she was a murtad for 5 years?

A. **No, she is not liable for the Salaat she did not perform during her evil murtad period of 5 years.**

ment.

A. Darul Uloom Deoband has been reduced to a skeleton. It is no longer the great and wonderful Institution of our Akaabir Ulama. The Janaazah of Ilm has departed from that August Institution of Ilm. Now remain in charge Hindu bootlickers. They are licking the boots of the Hindus as a consequence of lack of Taqwa. Their gaze is on the imaginary 'power' of the cow-worshippers and drinkers of cow urine. Their focus is no longer on Allah Ta'ala. The Ilm of the Deen is no longer being imparted for the objectives of the Aakhirat. That is why they are accepting the Hindu practice of yoga. It is simply another display of bootlicking. Yoga is haraam.

Q. *Our Imaam moves into the next position after having completed the Takbir. The Muqtadis become confused. They begin changing positions when they hear the Imaam announcing the Takbir. While the Muqtadis begin to change their positions, the Imaam is still standing. Is the Salaat valid? Is this method of the Imaam correct?*

A. The method of reciting the Takbir by the Imaam is Makrooh and not permissible. Nevertheless the Salaat is valid since both the Imaam and Muqtadis are together in Ruku and Sajdah despite the slight difference created by the Imaam's improper delay in moving simultaneously with his Takbir.

Q. *While performing the 4*

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raka'ts Sunnat of Zuhr, the Fardh Jamaat begins. What should one do?

A. If you are in the first or second raka't, then complete two raka'ts and join the Jamaat. If you are in the third raka't, then complete the fourth raka't as well. If these Sunnats were terminated after two raka'ts, then repeat the four Sunnat Muakkadah after the two Sunnat Muakkadah which follow the Fardh.

Q. What is the status of Salaat performed behind a man who is clean shaven? Is the Salaat valid? Is it permissible to forego Jamaat if the Imaam is clean shaven?

A. Perform Salaat in another Musjid where the Imaam is not such a vile faasiq as a clean shaven devil. However, if this is not possible then do not forego Jamaat. The Salaat is valid even behind a faasiq even though it is haraam to appoint such a vile person to be the imam.

Q. The Imaam who was a musaafir performed four raka'ts, instead of two. What is the position of the Salaat?

A. The Salaat of the muqtadis is not valid. They should repeat their Salaat. The imam is sinful.

Q. After completing the Fardh of Zuhr, some muqtadis said that 3 raka'ts were performed. However, the Imaam says that he is sure that four were performed. What should be done?

A. The Imaam's view is valid.

Q. I joined the jamaat after the Imaam made one Salaam.

Was my Salaat valid?

A. Your Salaat was not valid. Make Qadha of it.

Q. A person joins the jamaat in the last raka't. After Takbir, as he is about to sit in Tashahhud, the Imaam makes Salaam. Is his Salaat valid?

A. Yes, his Salaat is valid.

Q. Is the imamate of a transgender valid?

A. We do not know what you mean by 'transgender'. If the person is classified as a male in terms of the Shariah, then his imamate is valid. If he is classified female, her imamate will not be valid. If the person's gender is indeterminate, the imamate of this person will not be valid.

Q. During haidh is it permissible to recite Aayatul Kursi as a dua?

A. Nothing of the Qur'aan Majeed may be recited during haidh. Recite Durood Shareef, make dua, and make thikr of the Kalimah and any Name of Allah Ta'ala.

Q. In my country, we sometimes find gold pieces on the river banks. Is it permissible to take the gold and sell it?

A. Yes, it is permissible as long as it is not lost property.

Q. After completing Witr it was announced that the Isha' Fardh was invalid and had to be repeated. Is the Witr also to be repeated?

A. No, the Witr is valid. The Fardh and the two Sunnatul Muakkadah have to be repeated.

Q. How should a person strengthen his ties with Allah Ta'ala?

A. The one and only way of strengthening the bond with Allah Ta'ala is strict observance of the Shariah and adoption of the Sunnah. There is absolutely no other way. Observance of the Shariah covers all spheres of our life, both *zaahiri* and *baatini*. All physical and spiritual activities are regulated by the Shariah.

It is of utmost importance to daily read a few pages from the anecdotes and advices of the Auliya. You will then gain a valid understanding of the method of strengthening the Bond with Allah Ta'ala.

Q. If a widow is not in her haidh, is she allowed to be in the room where the body of her husband is?

A. If the widow is not in the state of haidh, then it is permissible for her to be in the room where the body of her husband is as long as there are no other males in the room.

Q. It is not permissible for women to drive cars. What about scooters? What about little girls?

A. The *hurmat* (prohibition) of women driving applies even more to scooters, even for little girls. The parents who allow their little girls to ride on scooters are lewd morons. It is Waajib to train little girls to observe *purdah*.

Q. Some females after giving birth do not perform Salaat for 40 days. They believe that Salaat is not permissible for 40 days even if the bleeding stops long before 40 days. Is this idea correct?

A. No it is not correct. Post

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natal bleeding is called *Nifaas*. The maximum number of days of nifaas is 40 days. There is no minimum number of days. It can end even on the same day after delivery. Once nifaas has ended, ghusl is compulsory and Salaat has to be compulsorily performed. If the bleeding has stopped then it is not permissible to abstain from performing Salaat. Those who had not performed Salaat after ending of nifaas have to make Qadhaa of all the Salaat they have missed.

Q. Sugar is whitened with bonemeal powder. Is it permissible to consume such sugar?

A. Besides sugar being harmful for health, if pig bones are also used, then the sugar will be haraam. In all probability the kuffaar manufacturers use even pig bones. It is therefore not permissible to consume white sugar. And, beware of SANHA's certification, or the certification of any other cog of the carrion certifying cartel.

Q. What is the Sunnah way of viewing a female for marriage?

A. For the purposes of marriage it is permissible and advisable to see the woman. She should be with a male mahram (father, brother, uncle) when the man comes to see her. He should see her briefly for a minute or two. Conversation is not allowed.

The purpose of viewing is to ascertain if there is a physical attraction between the couple. If there is no physical attraction at the first viewing,

then it is best not to proceed with the contemplated marriage.

Understand well, that the character of the girl or of the boy cannot be ascertained from a brief viewing. The purpose of the viewing is not to ascertain character and compatibility. The parents/seniors of the family should investigate from different sources to ascertain the characters and mannerism of the couple.

Q. A Muslim lady has gone to the kuffaar court for getting divorce. Is this kufr? Has she become a murtad?

A. Perhaps you are mistaken. The lady could not have gone to the kuffaar court to gain Talaaq. If she is a Muslim, she will know that the kuffaar court does not issue Talaaq. Also the court will not entertain her request for Talaaq because the court knows that it is not empowered to issue Talaaq. Furthermore no lawyer is so stupid as to apply to a kuffaar court for a decree of Talaaq. The court will insult and expel him for such a nonsensical application.

The lady must have gone to court to have the registration of the civil 'marriage' annulled. Such registration is not nikah. The 'divorce' decree issued by a secular court only cancels the civil registration. This is not kufr.

Q. I do not eat from tables. If I am invited by relatives/friends for a walimah, can I ask them to spread a dastarkhaan for me? At the function there will also be

ulama who will be eating from tables.

A. You should not accept the invitation if the eating will be kuffaar style- tables/chairs. Going there and asking them to spread a *dastarkhaan* for you, is not proper. The best is not to go at all to such places. You will be flaunting 'piety', and this is pride which is haraam. The fact that you even contemplate answering such an invitation, then compounding this error with your proudful request indicates that there is something amiss in your intention.

If your relative should ask the reason for not having answered the invitation, then politely explain the impermissibility of violating the Sunnah, and do not argue if the relative attempts to vindicate the haraam practice, especially by citing the presence of molvis.

Q. A father is supposed to spend equally on all his children, male and female. To what extent must this equality be observed? If I buy a pair of shoes for one child who needs it, does it mean that I have to buy shoes for all my children even if they do not need shoes, or do I have to give all of them the value of the shoes I bought for the needy one?

A. Equality pertains to pure gifts, not to needs. The needs of the children differ and the occasions for needs too vary. You are not under obligation to buy shoes for all or give them the value simply because you bought shoes for the one who needs it. Fulfilling the needs of

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children is Waajib. Gifts are not Waajib. When making a gift to one child, equality is necessary. However, even in the matter of gifts, discrimination for a valid reason is permissible. For example, one son works with the father while the others are on their own and not of service to him. In this case, the father may favour the son who is working with him.

Q. I purchased an animal with the intention of Qur'baani. The days of Qur'baani passed by without sacrificing the animal. What should I do?

A. Give the animal to the poor or slaughter it and give all the meat, etc. to the poor. It is not permissible to distribute the meat the Mustahab way. Everything must compulsorily be given as Sadqah to the poor.

Q. If a child is wealthy, will Qur'baani be waajib?

A. Qur'baani is not Waajib on a naa-baaligh child.

Q. Is it permissible to give the skin of a Qur'baani animal to a wealthy person?

A. Yes, it is permissible. If the person whose Qur'baani it is, sells the skin, then the money has to incumbently be given as Sadqah to the poor.

Q. A few skins of Qur'baani animals were given to a poor man. Is it permissible for him to sell the skins?

A. Yes, he may sell the skins and use the money for himself.

Q. Is it permissible to sell novels if the contents are not about romance? Will the money earned be halaal?

A. The Qur'aan specifically prohibits novels. During the

time of Rasulullah (Sallallahu alayhi wasallam) a man would purchase such books from the kuffaar and resell. An Aayat was revealed to prohibit it. Therefore, whether the contents are not romance, it still is not permissible to read and sell such waste-of-time, spiritually destructive books. Maut always overhangs us. The income derived from haraam is haraam.

Q. Is it permissible for a person of one Math-hab to marry someone from another Math-hab?

A. Math-habs in our context refer to the Four Math-habs of the Ahlus Sunnah. It is permissible for a person of one of the Four Math-habs to marry a person of another Math-hab. But there will be problems of incompatibility leading to arguments and possible breakdown of the marriage. In fact there are problems of incompatibility among people of even the same Math-hab. Therefore, one should always try to ascertain the moral character, ideas and mannerism of the person before accepting a proposal.

Q. I made a vow to Allah Ta'ala that if I am successful in a certain court case, I shall fast one month. Now, I have been successful. Is it waajib to fast a month or can I pay Fidyah? If it is Waajib to fast a month, will it be permissible to fast a few days at a time, and not all 30 days consecutively?

A. You have to compulsorily fast one month. Fidyah is not valid. If it was your intention

to fast 30 days one after the other, then this too will be obligatory. It appears that when you said "one month", you had intended to fast 30 days consecutively.

Q. A plot was purchased for building a Musjid. However, the plot has been lying vacant for many years. There are no longer Muslims in the area. Vagrants are messing the plot. There are no plans to build the Musjid due to prevailing circumstances. May this Waqf plot be sold?

A. Yes, due to the circumstances the plot may be sold and the money used for a Musjid elsewhere.

Q. Our Musjid has an excess of copies which are lying idle. What can we do with these extra copies of the Qur'aan Majeed?

A. Give the extra copies to a Musjid where needed.

Q. When entering the grave to bury the mayyit, is it necessary to remove one's shoes?

A. Yes, it is necessary. It is not permissible to enter the grave with shoes on. In fact, according to the Hadith one should remove one's shoes even in the Qabrustaan. Once when Rasulullah (Sallallahu alayhi wasallam) saw a person walking among the graves, he said: "When you happen to be in such a place (a holy place), then remove your shoes."

Q. Nowadays fathers bring their small children to the Musjid. The children, even four year olds, stand in the saffs of the adults. Is this permissible?

A. Most certainly it is not per-

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missible. Rasulullah (Sallallahu alayhi wasallam) said: "Keep your children and your mad people away from your *Musaajid*." However, since the adults themselves are somewhat mad, they are not concerned with the prohibition stated by Rasulullah (Sallallahu alayhi wasallam).

Q. A man gave a property to his friend for staying in it for his entire life. But on his death the property reverts to the owner. What is the status of this gift?

A. The gift is valid. The condition of it reverting to him is invalid. On the death of the one to whom it was given, the property will belong to his heirs, not to the one who had gifted the property.

Q. A woman who is deceased leaves behind a son and a daughter. Two of her children had passed away whilst she was still alive. Do her grandchildren also inherit in the estate?

A. The deceased's grandchildren will not inherit in her estate in this case. Only her surviving son and daughter will inherit. If she is not survived by her husband or any other heirs, then her estate will be divided into three shares. The son receives two and the daughter one share.

Q. A husband is missing for more than ten years. What should the wife do?

A. If the whereabouts of the missing husband are unknown, the wife should make an application for Faskh of her Nikah. She should apply to the local Ulama Council for annulment

of the Nikah.

Q. Is a faasiq prostitute or a faassiq man who shaves his beard a worse sinner?

A. The prostitute is a *faajirah* (an immoral woman), not a *faasiqah*. She does not sin openly, in public. Her sin is concealed. But, a fellow who shaves his beard is a vile *faasiq* worse than the *faajirah* prostitute because he sins flagrantly, without any remorse, every second of his life in the public. He sins even in Salaat with his *mal-oon* face.

Q. I am reading a book on mental telepathy? What is the Shariah's view?

A. Stay far from the telepathy satanism. Your Imaan will become contaminated.

Q. A friend asks: 'If everything has been decreed by Allah Ta'ala, then of what worth are our deeds and misdeeds?'

A. The person should put that question to Allah Ta'ala on the Day of Qiyaamah. We are unable to fathom the mysteries and operations of Allah Ta'ala. Taqdeer cannot be probed.

Q. Is it permissible to buy gold jewellery on account? If the gold also has diamonds, will the ruling differ?

A. Gold whether in the form of jewellery or any other form may not be purchased on account. It must be a cash deal.

Even if the gold is encrusted with diamonds, the sale must also be cash. However, a way of buying such an item on account is to value the gold and the diamonds separately. For example, if the value of the gold in the jewellery is

R10,000 and the value of the diamonds is R8,000, then at least R10,000 must be paid in cash. The R8,000 balance could be paid over a period.

Q. I am a Ma'zoor. Can I perform Fajr Salaat with the wudhu of Tahajjud?

A. The Tahajjud wudhu of the Ma'zoor will break as soon as Isha' time expires. The expiry of Isha' time is with Subh Saadiq. The wudhu should be renewed for Fajr.

Q. Should I observe purdah for my aunt's husband? Is he a mahram?

A. Most certainly you have to observe strict purdah for him. He is not your mahram.

Q. Customers sometimes request a refund of the deposit they had paid for a laybyed item. I do refund the deposit. Is it permissible to charge a 10% handling fee?

A. The handling fee is *riba*. It is not permissible.

Q. The deceased is survived by only 2 sons and 3 sisters. He has no wife and no parents. What are the shares of these heirs?

A. The only heirs are the two sons. Each one receives 50% of the estate. They take the entire estate. The mayyit's sisters do not inherit in this case.

Q. The only relatives of the deceased are his two daughters, two brothers, two sisters and two male cousins. How is the distribution to be done?

A. The heirs are the two daughters, two brothers and two sisters. The 2 daughters jointly receive two thirds of the estate to be shared equally. The remaining third should be

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divided into six shares. Each brother receives two shares, and each sister one share. The cousins do not inherit in this case.

Q. Is it permissible to feed cats and dogs with haraam tinned meat?

A. It is not permissible to feed dogs, cats and animals of any kind with haraam meat.

Q. Is it permissible for a Muslim tailor to sew kuffar style garments for Muslims?

A. It is not permissible.

Q. If a ghair mahram female makes Salaam, how should I respond?

A. Respond to the Salaam inaudibly.

Q. Is it permissible to repair and sell television sets?

A. It is haraam. The money earned is haraam. It should be given to the poor as Sadqah without intention of receiving thawaab. It is haraam to aid in sin and transgression.

Q. I sell livestock. Is it permissible to sell animals to non-Muslims who will ritually kill the animals?

A. It is not permissible to sell animals to non-Muslims who will kill the animals according to their rituals and satanic systems of killing. Goats, sheep, cattle, fowls, etc. may be sold to only Muslims.

Q. Is it permissible for a man to wear an imitation ring?

A. It is not permissible for both males and females to wear such rings. While females may wear rings of gold and silver, males are allowed to wear only silver rings not more than 5.3 grams.

Q. Is it permissible to adver-

tise one's merchandise on television?

A. Television is haraam, hence advertising on haraam media is likewise haraam.

Q. My daughter is in grade 1 in Madrasah. For the year-end they are having a jalsah. The grade ones will be singing a nasheed about the creation of Allah Ta'ala. The kids are required to dress up for the occasion. For example they have to appear like a cloud or a butterfly. Is this allowed?

A. Never send your daughter to participate in this satanic jalsah. Shaitaan has indeed convoluted the brains of these madrasah

juhala (ignoramuses). Such ways are in emulation of the kuffaar. From whence did these madrasah monkeys acquire the shaitaani mimicking? Obviously from shaitaan. Islam emphasizes on *ikhfa'* (concealment), especially for girls. Purdah cannot be ingrained in girls only when they are on the periphery of buloogh. It is Waajib to instil purdah and modesty in girls from infancy. Self denial is Islam's way, not self-expression in the wake of which comes lewdness. The madrasahs of today impart the lesson of obscenity in emulation of their kuffaar counterpart institutions which excel in obscene, satanic sex-education. The type of self-projection your daughter is being taught by the stupid teachers is a step in the direction of the shaitaani sex syllabus of the kuffaar.

Q. Is Luwak coffee permissible?

"THE WORLD IS CARRION"

Rasulullah (Sallallahu alayhi wasallam) said:

"The world is *jeefah* (carrion). He who intends (desires) it, should be contented to associate with dogs."

"A Caller (an Angel) calls: "Leave the dunya for its people (those who hanker after it); leave the dunya for its people; leave the dunya for its people. The one who takes from the dunya more than what suffices for him, takes *jeefah*."

It was revealed to Dawood (alayhis salaam): "The example of the world is like *jeefah* (carrion) on which dogs gather to drag it."

A. Luwak coffee is haraam. It is made from the excreta of a rat-like animal called civet.

Q. After many years it was learnt that the husband and wife are milk-brother and sister. They have children. What should now be done? Are the children legitimate?

A. They have to incumbently separate. The children are legitimate. The woman's iddat will immediately begin on separation.

Q. Is it permissible to recite the Masnoon Wudhu Duas in a bathroom wherein there is also a toilet?

A. It is not permissible.

Q. Did Rasulullah (Sallallahu alayhi wasallam) ever make Qur'baani of a cow?

A. Yes, Rasulullah (Sallallahu

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HUQOOQUL IBAAD & TALAAQ

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“Huqooqul Ibaad (the Rights of People) are of utmost importance and gravity. A man came here with the intention of Ta’leem and Talqeen (That is, for self-reformation and spiritual progress). I asked him

about the arrangement he has made for his wife during his planned absence. He said that she is presently staying with her parents.

Later it transpired that there was discord between them, hence she left to stay with her parents, and that she is insisting on Talaaq. I then said to this person: “Since

she insists on Talaaq, why are you imprisoning her? It is imperative to resolve this issue. If she refuses to live with you, then issue Talaaq (as she insists). Go and issue Talaaq, then come.” He went back home. After resolving the issue with Talaaq which she demanded, he returned. Now he was able to engage himself in the objective with peace of mind.”

INVENTIONS

With a little reflection one will realize that all new inventions are the creation of Allah Ta’ala. After all, the brains which produce these inven-

tions are the creation of Allah Ta’ala. Thus, all such inventions are manifestations of the Qudrat of Allah Ta’ala. However, despite all their technological strides and inventions,

they lack the intelligence for recognizing their Creator. They are bereft of true intelligence. They are lost in materialism, having forgotten Allah Ta’ala and the Aakhirat.

AMR BIL MA’ROOF

Hadhrat Jaabir Bin Abdullah (Radhiyallahu anhu) narrated that Rasulullah (Sallallahu alayhi wasallam) said: *“When people do not prevent sins (being committed in their midst) despite the ability to do so, then Allah Ta’ala will overtake them with Punishment even before their death.”*

Hadhrat Abu Bakr

(Radhiyallahu anhu) narrated that Allah Ta’ala will inflict widespread punishment on a nation that abstains from Amr Bil Ma’roof Nahy Anil Munkar despite having the ability to do so.”

When the *Aam Athaab* (universal punishment) arrives, it will take all people in its path. Warning us of this reality, the Qur’aan Majeed

states:

“Beware of such a punishment which will befall not only the transgressors among you.” It will take in its grasp even the sincere Buzrugs who, despite their sincerity, had been complacent and had socialized and fraternized with the flagrant transgressors. This is a dire warning for the Ulama.

CALAMITIES

Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh) said: *“Allah Ta’ala constantly involves His Mu’min servant with calamities until he walks about sinless.”* He bears all the calamities without complaint. He focuses more on Allah Ta’ala, repenting and supplicating. With his Sabr, Allah Ta’ala effaces all his sins.

WHEN GIVING LOANS...

Due to the volatile fluctuations of currencies (*the South African rand included*) caused by massive corruption of officialdom and political factors, currencies are becoming incrementally emaciated. It appears that even the South African rand is moving into the orbit of the Zimbabwean dollar (which

is a non-existing/phantom currency).

It is therefore, best when giving large sums as loans to deal with gold coins. Physically give the loan with gold coins, and stipulate that the loan has to be repaid with an equal number of gold coins. After the coins have been handed to the debtor, he may encash it for whatever currency he desires.

MAKROOH

Makrooh is a detestable act/practice regardless of the Fiqhi technical classification of Makrooh Tanzeehi.

The permanent Sunnah practice is Waajib irrespective of the technical categories to which the Fuqaha have assigned the ahkaam. Ibnul Mulaqeen states in his *Al-I'laamu bi Fawaaid Umdatil Ahkaam*:

“From the Hadith is gained the difference between Tan-

zeeh and Tahreem prohibition....And that (difference) in the Urf of the Sahaabah is related to Ilm. However, with regard to amal (practice), they did not differentiate in it. But they would totally abstain from Makrooh Tanzeehi and Tahreemi. Whoever has investigated their actions, statements and the principles of the Shariah will find the issue to be so.”
Vol.4, page 468

Explicit prohibition is not reliant on explicit words. The explicit Sunnah method is in fact adequate for the explicit prohibition of the method/style which is at variance or in conflict with the teaching of the Shariah.

Persistence in Makrooh Tanzeehi is abominable and never permissible. It is the Waajib obligation of a Muslim to adhere to the Sunnah in the way understood and practiced by the Sahaabah.

MAKROOH TAHREEMI

Q. What is the meaning of Makrooh Tahreemi?

A. Makrooh Tahreemi is an act which is haraam. The consequence of committing acts which are described as Haraam and Makrooh Tahreemi is the Fire of Jahanam. Contrary to the understanding of ignoramuses, there is no practical difference between Makrooh Tahreemi and Haraam.

Thousands of acts which are not technically ‘haraam’ are described by the Fuqaha and Ulama as haraam.

ITTISAAL

Rasulullah (Sallallahu alayhi wasallam) said:

“Hasten (to perform) the two raka’ts (Sunnatul Muakkadah) after the (Fardh) of Maghrib, for verily, they (the two Sunnat Raka’ats) are raised with the Fardh (to the heaven).”

Ittisaal (i.e. joining without an interval) between the Fardh and the Sunnatul Muakkadah thereafter is incumbent. After the Fardh of Zuhr, Maghrib and Isha, it is not permissible to engage in any activity before the two Raka’ts Sunnat Muakkadah.

Long duas, thikr, talks, bayaan and kitaab-reading are not permissible after these Fardh Salaat. The significance and the reward of the Sunnat Muakkadah are lost and the two raka’ts become Nafl.

EFFECTS OF IBAADAT AND SIN

A sinner is always in a state of worry and depression. I take oath and say that after an act of Ibaadat a noor develops in the heart. The Aabid perceives this noor. On the contrary, sin creates zulmat (darkness) in the heart. It kills the heart.

(Hadhrat Maulana Ashraf Ali Thanvi)

COLLEGE PARALYSIS

It is not *kaalij* (the Urdu for college). It is *faalij* (the Urdu for paralysis). It is the abode where Deen is snatched away. (Colleges/universities specialize in the ruin of Akhlaaq and destruction of Imaan).

(Hadhrat Maulana Ashraf Ali Thanvi)

The effect of Itaa-at (obedience)

The effect of obeying the Shariah is such a *noor* in the heart by which spiritual mysteries become unravelled. However, the intention underlying *Itaa-at* should not be for understanding spiritual realities and mysteries. If this is the intention, nothing will be achieved.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE AIMMAH MUJTAHIDEEN

The Aimmah Mujtahideen who were the highest ranking Fuqaha acquired their Ilm and expertise directly from the Sahaabah. Just as the Sahaabah were independent of the Usool-e-Hadith and the classification of Hadith of the Muhadditheen, so too were the Aimmah Mujtahideen who gained their knowledge from the Sahaabah. The next generation after the first Jamaat of Fuqaha was the Taabieen who were the first students of these illustrious Aimmah. By virtue of their proximity to the Sahaabah and being direct recipients of the Ilm of Wahi from the very First Students of Rasulullah (sallallahu alayhi wasallam) the Fuqaha of the Taabieen and Tabe Taabieen ages were in command of all branches of Uloom and were totally independent of the principles and classification of Hadith of the Mutakh-khireen Muhadditheen. This is not a mystery which requires any unravelling. It is a self-evident fact.

Explaining this fact, Shah Waliyullah (rahmatullah alayh) states in his *Hujjatullaahil Baalighah*:

“The Salf (The early predecessors – the Taabieen and Tabe Taabieen) did not compile the Shariah (in book form). The fact that the Shariah was not compiled was not detrimental because Nabi (sallallahu alayhi wasallam) had already prepared its principles and deduced the particulars (masaail). The Fuqaha among the Sahaabah such as Amirul Mu’mineen Umar, Amirul Mu’mineen Ali, Zaid, Ibn Abbaas, Aishah and others (radhiyallahu anhum) followed in his footsteps. They probed the Shariah and disseminated it.

Thereafter the Ulama of the Deen and the Travellers along the Path of Yaqeen presented whatever was required (in regard to new developments) from the treasure Allah Ta’ala had stored in their hearts.

The former people (i.e. the Ulama of that era) were independent (did not need) of compiling kutub in this field. This independence was due to the

purity of their beliefs by virtue of the barkat of their companionship with Nabi (sallallahu alayhi wasallam), and by their proximity to his age, and by the minimal of differences among them, and by them being contented and not probing what had already been substantiated from Rasulullah (sallallahu alayhi wasallam), and by their lack of need to reconcile narrational facts with rationalism, and by their ability to readily refer to reliable (authentic Ulama) in much of the subtleties of Knowledge.

Furthermore, they were not in need of kutub (for the same abovementioned reasons) and because they were contemporaries of the Men of Hadith. They were among them, saw and heard them. The (evil) of fabrication was negligible. Thus they had no need for compiling all the subjects of Hadith such as commentary of unfamiliar Hadith, Asmaaur Rijaal, classification of the narrators, the principles of Hadith, the conflicting Ahaadith, their reconciliation and differentiation between dhaeef

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MAJORITY RULE

A Molvi said: “In a Madrasah there is a committee of members. Decisions are based on the opinion of the majority. This is also said to be the basis of a democracy.” Hadhrat commented: “The group in which there is the Noor of the Shariat is the righteous one even if it is in the minority.” (Hadhrat Maulana Ashraf Ali Thanvi)

THE BEARD

An atheist said to Maulana Shaheed Sahib (Rahmatullah alayh) that since a person is not born with a beard, it is not necessary to keep one. A person is not born with a beard, therefore not keeping a beard is natural. Maulana Shaheed

spontaneously responded: ‘In that case remove all your teeth. You were not born with teeth.’ Maulana Abdul Hayy (Rahmatullah alayh) who happened to be present, commented: ‘Maulana, you gave a jaw-breaking response.’ (Hadhrat Maulana Ashraf Ali Thanvi)

SODIUM NITRITE

Beware of this poisonous cancer-causing ingredient

The chemical, known as sodium nitrite, is a cancer-causing "color fixer" and meat preservative added to processed meat products to give them a pink hue that consumers mistake for being "fresh." When sodium nitrite combines with the hydrochloric acid (HCl) found in stomach acid, it

forms cancer-causing *nitrosamines*. These nitrosamines go on to directly promote pancreatic cancer, colorectal cancer, leukemia, brain tumors and other cancers throughout the body — facts that I have been warning readers about for over a decade. Sodium nitrite is the reason why processed meats drastically raise the risks of cancer, heart disease and diabetes.

Eating sodium nitrite in other words, is a lot like eating a slow death in the form of cancer. But in feral pigs, the same chemical kills quite rapidly. A paper posted online by the USDA states, "The toxin sodium nitrite, a common meat preservative that prevents botulism, had previously been shown to be a quick-acting and low-residue toxicant for feral pigs in Australia and has since been patented." *Natural News*

THE AIMMAH MUJTAHIDEEN

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and *saheeh* (strong), *maudhoo'* and *thaabit*.

The principles and details of these issues which had not been formulated (in the early period), were formulated ages after — long afterwards — when the need for it developed and the goodness of Muslims depended on it."

In his Annotation on *I'laaus Sunan*, the liberal Maulana Taqi Uthmaani, quotes *Alaamah Ibn Ameer Haaj the Tilmeez* (student) of *Al-Kamaal Ibnul Humaam*:

"It is appropriate to say that the greater authenticity of the two (Saheehs — Bukhaari and Muslim) over the other Hadith kutub besides them is in relation to those after them, not in relation to the Mu-taqaddimeen Mujtahideen before them. Verily, this, in spite of it being apparent is sometimes obscure to some or they are in error in this regard.

And Allah Subhaanahu knows best."

Mufti Taqi Uthmaani Sahib then says:

"Our Shaikh, Imaam Al-Kauthari (rahmatullah alayh) said in his Ta'leeq alaa Shurootil Aimmatil Khamsati lil Haazimi...' He intends thereby that Shaikhain (Imaam Bukhaari and Imaam Muslim) and the Ashaab of the Sunan were a contemporary group among the Hujfaaz (of Hadith). They appeared on the scene after the compilation of the Islamic Fiqh (i.e. of the Shariah). They became concerned with the classification of Hadith while the Aimmah Mujtahideen before them were more accomplished in knowledge and in Hadith. Before them were Marfoo', Mau-qoof and Mursal (narrations), as well as the Fataawa of the Sahaabah and the Taabieen.

The gaze of the Mujtahid is not deficient with regard to

Hadith categories... The Authors of the Jawaami' and Musannafaat (kinds of Hadith kutub) prior to the Six (Sihaah Sittah) were in fact the Ashaab (Students) of these Mujtahideen and the Students of their Students. To look at their asaaneed was a simple matter for them (these Authors) in view of their high-ranking category. This is especially so when the Mujtahid makes istidlaal with a Hadith, for (such istidlaal) is the authentication of that Hadith. The need to resort to the Six (Sihaah Sittah) and to formulate (ihtijaaj) with (the narrations) of these (Six) are in relation to those who came after them. And Allah knows best." (*I'laaus Sunan*, Vol 19, page 65)

It should now be quite clear that the utility of the principles and classification of the later Muhadditheen is applicable to those who came after them, not to the Fuqaha before them.

THE CRITERIA OF TRUTH

During the era of Aadam (Alayhis salaam), the Flame was the criterion of Truth. A dispute was finalized on Mount Mina where both parties had to offer sacrifices. If the Flame descended and consumed a sacrifice, leaving the other one untouched, it was confirmation that the person whose sacrifice was consumed was the truthful one.

During the age of Nooh (Alayhis salaam) the determining criterion was the Ship of Nooh (Alayhis salaam). The parties were required to touch the Ship. If the liar placed his hand on the Ship, it would move. If the truthful one placed his hand on the Ship, it would remain motionless.

During the era of Nabi Daawood (Alayhis salaam) the determining criterion was a Chain which would hang in midair. Both parties were required to take hold of the Chain. While the truthful one would be able to hold the Chain, the liar would not be able to hold the Chain.

During the era of Nabi Sulaimaan (Alayhis salaam), the determining criterion was a Hole in the wall of the Masjid. Each party had to put his foot in this hole. If the foot could be easily removed, it indicated that the person was truthful. If the foot became stuck, the person was a liar.

During the age of Nabi Zakariyya (Alayhis salaam), the

determining criterion was a steel pen. Both parties had to write their names on steel pens and cast it into the water. The one whose pen sank was the liar while the one whose pen remained floating on the surface was the truthful one.

During the advent of Muhammad Rasulullah (Sallallahu alayhi wasallam) these criteria were abrogated and the determining criterion became the testimony of two pious males or one male and two females.

Now Qaabil was faced with another problem. What should he do with the body of Haabil? He loaded the body on his back, and wandered about with it. Soon some crows appeared. Two among them fought, and one was killed. The other crows dug a hole with their beaks and feet and buried the dead crow.

Overcome with shame for having to acquire a lesson from the crows, he dug a grave and buried Haabil. After he had buried his brother, the Divine Voice commanded the earth to swallow Qaabil. Thus, he sank into the earth until his thighs. Qaabil turning his gaze upwards, supplicated: "O Allah! Iblees has also been cursed by You and expelled from the heavens. The earth should have swallowed him as well."

The Divine Voice: "O Accurs-

ed one! Iblees did not murder his brother."

Qaabil: "O Allah! My father became disobedient and sinful when he ate from the forbidden tree. The earth should have swallowed him as well."

The Divine Voice: "O Maloon! Your father did not violate family sanctity as you have committed."

Then the earth swallowed Qaabil until his chest. Qaabil wailed: "I take an oath by You, O Allah! I heard from my father that Taubah is accepted by virtue of the blessings of that name which is inscribed on the Arsh: Laa ilaha illallaahu Muhammadur Rasulullah. Forgive me by the barkat of this name."

The Divine Voice: "O earth, release him." Thus Qaabil was released from the earth's grip. However, soon thereafter, Allah Ta'ala sent an Angel who struck and killed Qaabil with a spear. Immediately after the killing, Qaabil was resurrected. As he was restored to life, the Angel again struck him with the spear, and he died. But again he was resurrected, and the Angel repeated the process of killing. The process of killing Qaabil and resurrecting him in this manner will continue until the advent of Qiyaamah.

When Hadhrat Aadam (Alayhis salaam) returned from Hajj, he could not find his sons. His search for them was in vain. No one had the

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AVERSION FOR MEETING KINGS / RULERS

The Auliya and true Ulama are always averse to meeting with kings, rulers and government officials. Once the pious king, Sultan Alaauddeen Khalji had a heartfelt desire to meet Hadhrat Nizaamuddeen Auliya (Rahmatullah alayh). The Sultan send a letter requesting permission to visit.

Hadhrat Nizaamuddeen replied: *"There is no need for you to come here. I make dua for you in your absence. The dua made for a person in his absence is extremely efficacious."* In response the Sultan wrote pleading to be allowed

to visit. Responding to this letter, Hadhrat Nizaamudden wrote: *"The home of this Faqeer has two doors. If the honourable king enters by the one door, I shall exit by the other door."*

Thus, he did not permit the Sultan to visit him.

In this episode is a lesson for the bootlickers in our community. While the Reverend Abraham Bham and the bogus UUCSA/JUSA morons grovel and lick the boots of the non-Muslim president and of the interfaith priests and pundits, the true Ulama refuse to meet

with even pious Sultans who yearned to be in the company of Ulama and Auliya.

Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh), a contemporary and colleague of Imaam Abu Hanifah (Rahmatullah) refused permission to even the Khalifah Haroon Rashid who begged to visit him in his hut.

The aversion of the Auliya and Ulama-e-Haqq for associating with officialdom is on the basis of the instruction of Rasulullah (Sallallahu alayhi wasallam).

FUNCTIONS?

Functions in the Muslim community are among the numerous spiritual maladies which have ruined Muslims. The only valid function which has its basis in the Sunnah is the Walimah. The Walimah is a simple meal of shukr (gratitude) by the husband after marriage. A few relatives, friends and some Fuqara are invited to his home to partici-

pate in a meal.

The wedding functions organized nowadays have no resemblance to the Sunnah Walimah. Almost all wedding functions of these times are haraam merrymaking functions of riya (show), takabbur (pride) and israaf (waste). These spiritual diseases of these functions are aggravated by the many other haraam acts such as pictures, videos, music, intermingling of sexes, satanic halls, etc. It is

not permissible to participate in such haraam functions dubbed 'walimah'.

Besides these haraam so-called 'walimahs', all other function ostensibly organized in the name of the Deen are likewise vile and haraam. Madrasah jalsahs, hifz jalsahs, qiraa't jalsahs, stupid 'solidarity' functions' to express hollow and insincere sympathy for the suffering, etc. are also spiritually debilitating.

All merrymaking functions in which huge sums of money are squandered, display the callousness of the organizers and the participants who prefer to be blind and deaf to the heart-rending sufferings of Muslims all over the world. The gluttons and merrymakers have no genuine concern for the suffering segments of the Ummah.

THE CRITERIA OF TRUTH

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slightest clue of their whereabouts. Smitten by grief, he abandoned eating and sleeping. One night in the late part close to Fajr he saw Haabil calling him in a dream. Aadam (Alayhis salaam) woke up with a shock and shed tears in profusion. Hadhrat Jibraeel (Alayhis salaam) ap-

peared and informed Aadam (Alayhis salaam) of the killing of Haabil by Qaabil, and he indicated the location of the grave.

The grief and tears of Hadhrat Aadam (Alayhis salaam) and Hadhrat Hawwaa (Alayhas salaam) reduced even the Malaikah to tears.

ULAMA-E-SOO'

Offering naseehat to an Aalim, Hadhrat Al-Antaaki (Rahmatullah alayh) who was among the Taabi-een, said:

"I am in an age in which Islam is *Ghareeb* (forlorn and friendless). The attribute of Haqq (Truth) has become strange as it was in the beginning (during the initial period of Islam). You will find the Aalim in love with the dunya. He hankers after honour and leadership. You will find the Aabid (Buzrug) to be jaahil. His enemy Iblees is seated on him.

This is the description of in this age of the bearers of

Knowledge and the Qur'aan, and of those who call to wisdom." (*End of Al-Antaaki's naseehat*)

This naseehat was proffered by Hadhrat Al-Antaaki about 13 centuries ago. There were still many Sahaabah alive. He had observed the moral degeneration in Muslims. The difference between the Ulama of his time and the Sahaabah was glaringly conspicuous.

What conclusion do we draw today, 14 centuries after Rasulullah (Sallallahu alayhi wasallam)? This is the era in which the worst type of 'scholar' villains abound.

While they are deemed to be 'ulama', in reality they are worse than *khanaazeer*. They are the likes of Reverend Abraham Bham, Jaahil Moolala, Reverend Solom Ravat, Mouse Menk, Mahatma Swami Arshad and numerous others who Rasulullah (Sallallahu alayhi wasallam) "feared more than Dajjaal".

They are *khanaazeer* who have eliminated their Imaan by halaalizing haraam. Interfaith kufr, haraam sport, intermingling of sexes, carrion, pictography, movies and many clear prohibitions have been halaalized by this breed of molvis and sheikhs who are the worst scum "*under the canopy of the sky*".

MENTAL POWER

Someone said to Hadhrat Thanvi: "Some aamils by means of their mental power efface (and cure) sickness." Hadhrat commented: "While this is a special skill, the evil of it is that people gain the idea of the person being a buzrug (holy man). Furthermore, if this aamil is an ordinary layman then he too gains the impression of him being a buzrug. In this method there is great fitnah for the Deen. The door for deviation is opened. There are many jaahil, irreligious dacoits who ruin the Deen of the people.

The jaahil sufis of this age are excessively evil and *bad-deen* (irreligious). Their only occupation is to associate with lads and women. This is their tasawwuf. They are engrossed in this evil. They are faasiq and faajir.

Shaitaanul Ins is worse...

Hadhrat Abu Sulaimaan Daaraani (Rahmatullah alayh) said:

A NAAJI AND A NAARI

(Naaji is a person who will be saved in the Akhirat. A Naari is a person destined for the Fire [Jahannam]).

Even if one does not engage in Tasbeeh and Nafl, but abandons sin; abstains from gheebat and lies, and expels the love of the world from his heart, he is a Naaji. On the other hand, if one stays awake the entire night in ibaadat, recites the Qur'aan, but he despises Muslims and indulges in sins, then understand that he is a Naari.

"Allah has not created something which is more insignificant for me than Iblees. If Allah Ta'ala had not ordered me to seek protection from him (Iblees), I would never have done so. The jinn shaitaan (*shaitaanul jin*) is easier for me (to combat and neutralize) than the human shaitaan (*shaitaanul ins*). *Shaitaanul ins* clings to me and casts me into sin. However, when I seek protection (i.e. recite *Authubillaah minash shaitaanir rajeem*), the jinn shaitaan flees from me."

Allah Ta'ala says in the Qur'aan: "*Indeed the scheme of shaitaan is weak.*"

The lesson is to beware of evil company. Flagrant transgressors are human devils and more dangerous than jinn devils.

THE DUA AND CURSES OF NABI NOOH

(Alayhis salaam)

When all hope for the reformation of his people receded into oblivion after having thus been informed by Allah Ta'ala, Hadhrat Nooh (Alayhis salaam) supplicated to Allah Ta'ala:

"O my Rabb! Verily, I called my people (to Tauheed) night and day, but my calling only caused them to flee.

"Whenever I called them (to Imaan) so that You may forgive them, they blocked their ears with their fingers, covered themselves with their shawls (to avoid hearing the call), and they remained intransigent and expressed great pride.

"Then I called them loudly, then I (called them) publicly and privately. I said to them: 'Seek forgiveness from your Rabb, verily He is Most Forgiving...

"...O my Rabb! They disobeyed me and they followed him whose wealth and children increased (him) in only loss. And, they schemed great plots. They said: 'Never abandon your gods. Never abandon Wadd nor Suwaa' nor Ya-gooth, Ya-ooq and Nasr. (These were their idols of worship).

"They misled numerous. Do not increase the oppressors in

anything except in deviation...

"...O my Rabb! Do not leave on earth a single one of the kaafireen. Verily, if You leave them, they will only mislead Your servants and they will give birth to only immoral kuffaar."

(Qur'aan)

Thus the Dua and Curses of Hadhrat Nooh (Alayhis salaam) were fulfilled by the utter elimination of the kuffaar with the punishment of the Great Flood. And, this is of the Sunnah of Allah Azza Wa Jal.

HADHRAT NOOH'S DUA - A LESSON FOR THE ULAMA

In the Dua and Curse of Hadhrat Nooh (Alayhis salaam) is a great lesson for the Ulama-e-Haqq. Some, in fact most sincere Ulama-e-Haqq of this age are deceived by the deceptive shaitaani canard that the propagation of the Haqq in an undiluted form will drive the masses further from the Deen. Hence, these Ulama resort to dubious diplomacy which they term 'hikmat'.

This satanic concept of 'hikmat' by degrees erodes their inhibition for haraam, fisq, fujoor and even kufr. The ultimate consequence of such 'hikmat' is total abstinence from *Amr Bil Ma'roof*

Nahyi Anil Munkar, socialization and fraternization with the fussaag, fujjaar and zanaadah. It is this attitude which then halaalizes the universal (aam) Athaab of Allah Azza Wa Jal. Instead of bringing the transgressors closer to the Deen, the policy of 'hikmat' solidifies the fisq and fujoor of the masses.

The concern of the Ulama must be only the proclamation of the Haqq as it was the concern of Hadhrat Nooh (Alayhis salaam) and of all the Ambiya (Alayhimus salaam). The Ambiya never focused on numbers. Their focus was on the Haqq. The concern should never be to

gain followers. The quest for followers is the evil and misguided attitude of the Tabligh Jamaat and the khaanqah buzrugs of today.

Allah Ta'ala in several Aayaat informs Rasulullah (Sallallahu alayhi wasallam): "You are not a guard appointed over them....." The obligation of the Ambiya (Alayhimus Salaam) and of the Ulama who are the Representatives of the Ambiya, is only proclamation and delivery of the Haqq. Thus, Allah Ta'ala ordered the Ambiya to say:

"Upon us is only (the obligation) to state the Clear Message."

THE LAAHIQ

Q. How should a Muqtadi complete the Salaat if his wudhu broke during the Salaat?

A. Such a Muqtadi (follower) is called *Laahiq*.

1. If, after joining the Jama't, one's Wudhu broke, it will be permissible to leave the congregation, make Wudhu anew and join in the Jama't again. In the interval in which the *Laahiq* leaves the congregation it is not permissible for him to talk or do any such act which nullifies Salaat.

2. The *Laahiq*, with regard to the Raka'ts which he has missed, will be considered as the *Mudrik*. Therefore, like the *Mudrik* does not recite Qiraat, so the *Laahiq*, too, will not recite Qiraat but will remain standing (in *Qiyaam*) silently. Also, like the *Mudrik* who makes an error and will not perform *Sujoodus-Sahw*, so the *Laahiq*, too, will not perform *Sujoodus-Sahw* for any error or omission of the

Waajib acts.

3. The *Laahiq*, upon rejoining the Jama't, must firstly fulfil the Raka'ts which have been missed and if after completing the missed Raka'ts the Jama't is still in progress, he should unite with it (the Jama't). If, after fulfilling his missed Raka'ts the Jama't has ended its Salaat, he (the *Laahiq*) should complete his Salaat alone.

For example: A *Muqtadee*'s Wudhu broke during the second Rakat. He, therefore, leaves the Jama't and renews his Wudhu. On returning, he finds the Imam in the last Raka't. What should he now do?

He should join the Jama't (stand in the *Saff*) and perform firstly the Raka'ts which he has missed. He must not join the Imam in whatever posture he may be in. In this example his Wudhu broke during the second Raka't, hence this *Muqtadi* (the *Laahiq*) should proceed to read the second, third and fourth Raka't without

reciting any Qiraat in the Raka'ts he is thus making. In this example it is obvious that he will not be able to link up with the Imam since he (the *Laahiq*) has yet three Raka'ts to make while the Imam is in the last Raka't. In this case the *Laahiq* merely completes the three Raka'ts missed.

However, if in some case the *Laahiq*, after fulfilling his missed Raka'ts manages to link up with the Imam then he shall complete his Salaat with the Imam.

For example: The *Muqtadee*'s Wudhu breaks in the first Raka't of *Ishaa Fardh Salaat*. He quickly goes to renew his Wudhu and upon returning he finds the Imam in *Tashah-hud* of the second Raka't. The *Laahiq* joins the congregation and performs the Raka'ts he has missed. If the Imam is now in the fourth Raka't, when the *Laahiq* has finished three Raka'ts, then he (the *Laahiq*) should join up with the Imam in the fourth Raka't and complete the Salaat with the Imam.

THE MAJORITY IS FAASIQ

“Verily, numerous of the people are faasiqoon.”
(*Al-Maaidah*)

According to this verse as well as many other Aayaat in the Qur'aan Majeed, most people are *faasiqoon*. They follow and emulate the *kuffaar* and *baatil*. Why do they do so? Answering this question, the Qur'aan Majeed says:

“Verily, numerous of the people are faasiqoon. What!

Do they search for the law of jaahiliyyah? Whose law is more beautiful than the Law of Allah for people who have yaqeen?

O People of Imaan! Do not take as friends the Yahood and Nasaara. They are mutual friends among themselves. Whoever from you (Muslims) who befriend them, verily he is of them. Verily, Allah does not guide people who are zaalimeen.”

(*Al-Maidah*, 50 & 51)
The *faasiqoon*, fearing the

kuffaar, befriend the *Yahood* and *Nasaara* in search of honour and *haraam* boodle. They fear the *kuffaar* more than fear for Allah Ta'ala. In fact, they have no fear for Allah Ta'ala. Confirming this fact, the Qur'aan Majeed says:

“You will see those in whose heart is a disease (of nifaaq / kufr) running (creeping) among them, saying (in justification of their bootlicking): ‘We fear that a misfortune may overtake us.’” (*Al-Maaidah*, Aayat 52)

ABSURD CRUELTY

(Continued from page 1)

such as SANHA and the MJC are all complicit in the brutality which is inflicted on animals in factory-farming. The hearts of these carrion-halaalizers are harder than rock about which the Qur'aan Majeed states:

"Then your hearts hardened becoming like rocks or even

harder. Verily, from (some) rocks rivers gush forth, while some split open, and water flows therefrom. Then there are rocks which roll down for the fear of Allah. And, Allah Is not unaware of what you are doing." (Aayat 74, Baqarah)

In this aayat, the Qur'aan describes the hardness of the

hearts of the Yahoood. This disease of hardness is gnawing the hearts of the cruel molvis and sheikhs of SANHA and MJC, who halaalize carrion. It causes them not a twinge of conscience to be party to the brutal grounding up of millions of live day old male chicks every year. The insane craving for money has destroyed their Imaani bearings.

FITNAH!

Narrating a Hadith, Hadhrat Abdullah Ibn Mas'ood (Radhiyallahu anhu) said to the people: "How will you be when you will be engulfed by such a *fitnah* which will make the elderly ones become senile; the young will become old, and people will

regard the *fitnah* to be Sunnah. If anything of the *fitnah* is discarded, they will say: 'The Sunnah has been abandoned.'

The people asked: "When will that be?" Hadhrat Ibn Mas'ood (Radhiyallahu anhu) said: "*When your (true) Ulama have departed; when your qaaris are abun-*

dant; when your Fuqaha will be few; when your rulers (civil servants) will be in abundance; when your trustworthy will be few; when the dunya will be pursued with the amal of the Aakhirat, and when knowledge of the Deen will be acquired for purposes other than the Deen."

THE JINN

Prior to the advent of mankind on earth, this world was inhabited by the Jinn. Allah Ta'ala

had created Jinn from a Fire. It was a smokeless fire called *Naar-e- Samoom*. The first being created from this Fire was extremely huge. His name was Maarij. Then Allah Ta'ala created for Maarij a wife whose name was Murjih. They were the progenitors of the Jinn race. The Jinn have the ability to transform themselves into a variety of forms. Among the Jinn are Muslims and kuffaar.

The Jinn race was created approximately 150,000 years before Hadhrat Aadam (Alayhis salaam). When the Jinn exceeded all limits of transgression and rebellion,

Allah Ta'ala raised among them a Nabi whose name was Aamir Bin Umair Bin Al-Jaan. The rebellious Jinn killed their Nabi.

Then Allah Ta'ala sent as a Nabi another Jinn, Saaiq Bin Maa-oq Bin Maaroo Bin Al-Jaan. He too was martyred by the Jinn. The chain of Nubuwwat continued among the Jinn. In eight centuries Allah Ta'ala had raised 800 Ambiya for them. However, every Nabi was killed by the Jinn.

Iblees is from the progeny of Jinn. He was granted permission to inhabit the heavens after he had engaged in ibaadat for thousands of years. His original name was Azaazeel. His refusal to prostrate to Nabi Aadam (Alayhis salaam) at the command of Allah Ta'ala transformed him into the devil (Shaitaan) which he is now and will always remain as such.

WOMEN'S JIHAD

Hadhrat Anas (Radhiyallahu anhu) narrated that some women came to Rasulullah (sallallahu alayhi wasallam) and said: "*O Rasulullah! Men have acquired the virtues of Jihad in the Path of Allah. Is there some amal (act/practice) for us by which we could acquire the (reward of) the Mujaahideen in the Path of Allah?*" Rasulullah (Sallallahu alayhi wasallam) responded:

"By her (the wife's) service in her home she acquires the (reward) of the amal of the Mujaahideen."

The Jihad of a woman is her duties at home, the role for which Allah Ta'ala has created her.

CLOSE DOORS WITH TASMIYAH

Rasulullah (Sallallahu alayhi wasallam) instructed that when closing doors at night, we should recite Bismillaah. Shaitaan will not be able to open the doors and gain entry.

THE HARAAM PRESENCE OF WOMEN

Among the evil haraam practices on the occasion of a death, is the shameless congregating of women at the home of the mayyit (deceased). Despite the sombre occasion which should serve as a greater reminder of *Maut* and the *Aakhirah*, droves of women from the neighbourhood converge on the mayyit's home, making a *jaahiliyyah* exhibition of themselves in full view of the males who also congregate unnecessarily standing idly, staring at the females and indulging in gheebat.

The women, ostensibly and deceptively, present to offer condolence, stand on the verandah, on the balcony and outside the home gazing at the males and wishing for men to brush past them when they enter the home. Little do these females realize that in such a scenario they invoke the *La'nat* (Curse) of Allah Ta'ala on themselves.

A death is never an occasion for the vile displays put up by women. They should feel ashamed of themselves for their disgusting presence and behaviour. It is haraam for women to congregate at the home of the mayyit thereby making a haraam display of themselves in the presence of the men. Rasulullah (sallallahu alayhi wasallam) had specifically prohibited women from congregating at the home of the mayyit. In fact, he had chased them away.

Once when Rasulullah (sallallahu alayhi wasallam) went to attend to a Janaazah, he saw a gathering of women. Then he asked: *"Why are you sitting here?"* They said: *"We are waiting for the Janaazah."* He said: *"What! Are you going to give ghusl (to the mayyit)?"* They said: *"No."* He said: *"Are you going to carry the Janaazah?"* They said: *"No."* He said: *"Will you be among those who will be lowering (the may-*

yit into the grave)?" They said: *"No."* He then said: *"Return (i.e. go away). You are sinners who are not rewarded (for your presence here)."* (Ibn Majah, and Musannaf Abdur Razzaaq.)

Rasulullah (sallallahu alayhi wasallam) ordered the women to leave and begone. Once Hadrath Umar (radhiyallahu anhu) saw some women at the Janaazah. He then exclaimed: *"Return! (i.e. Go back!) You are sinners who are not rewarded By Allah! You will not carry (the Janaazah) nor will you bury (the mayyit), O you women who cause distress to the Amwaat (the deceased), and who cast the living into fitnah (with your wiles and tricks)."* – Musannaf Abdur Razzaaq.

Women should understand that it is haraam for them to congregate at the home of the mayyit. Their presence is nothing but FITNAH.

NASEEHAT

HADHRAT Abu Sulaimaan Daaraani (Rahmatullah alayh) who was a senior Taabi-ee, said:

"He who has trust on Allah Ta'ala regarding his Rizq, his moral character will become beautiful; he will develop considerable tolerance; he will become generous, and waswasah (shaitaani stray thoughts) in his Salaat will diminish."

"Zuhd is to abandon whatever diverts you from Allah Ta'ala."

(*Zuhd literally means to abstain from worldly indulgences*).

"The key for (success) of the Aakhirah is hunger. The key of the dunya is satiation (eating much/filling the stomach). The root of all virtue in the dunya and Aakhirah is *Khauf* (Fear) of Allah."

"When the dunya approaches a man's heart, the Aakhirat departs from him, and when the dunya enters into his heart, the Aakhirat will not come to clash with it. The dunya is repugnant and the Aakhirat is

honourable."

"If you are unable to steadfastly observe Qiyaamul Lail (Tahajjud), then at least do not sin against Allah Ta'ala during the day."

"If you miss any of your Tatawwu' (Nafl acts of ibaadat), make qadha of it, for it is best for preventing you from missing it." (*It is also best for keeping the nafs in subjugation*).

"Ward off vanity by understanding the nafs. Acquire
(Continued on page 23)

THE UMMAH'S CATASTROPHES CAUSED BY EVIL ULAMA

(Continued from page 1)

do not leave for us any work of misguiding people.”

The love for the dunya cherished by the Ulama is like a black stain on their beautiful faces.... The honour of spreading and strengthening the Deen belongs to them...

THE DUNYA

“Expel the dunya from the heart, then you will find wisdom in it.”

“The dunya pursues one who flees from it. If it links up with him, it (the dunya) injures him. If he links up with the dunya, it kills him.

Concern for the dunya is a veil for the Aakhirat. Contemplating the Aakhirat cultivates hikmat (wisdom) and enlivens the heart. He who looks at the dunya with friendliness, validates its deception. The heart of one who accepts the glitter of the dunya becomes saturated with its love.

Blessed is he who flees from the dunya as one who fears from a wild beast. Blessed is he who makes the world a farm (to plough for the Aakhirat).

Blessed is he whose heart turns away from the abode of deception (the world). He who abandons the dunya for the sake of the Aakhirat, gains both. He who abandons the Akhirat for the dunya, loses both.” (Hadhrat Sulaimaan Daaraani)

However, as a matter of fact, the lethargy in fulfilling the commands of the Shariat and the deviation of people from the Deen are the effects of the words and written articles of false ulama.

Those Ulama of the Deen who have not allowed their hearts to be seized by the world and who do not hanker after property, rank and fame, are the Men of the Aakhirat. They are the genuine Heirs of the Ambiya (alayhimus salaam). They are those about whom the Hadith says: “The Aalim’s sleep is ibaadat.” They are the ones who under-

stand the infinite blessings of the Aakhirat. They understand the ugliness and the evil of this world, and the eternity of the Aakhirat.

If the Aalim is corrupt, the people will also be corrupt. They will head towards disaster. All the catastrophes which befell Muslims during the reign of Akbar Shah were incurred by evil men of religion disguised as Men of the Deen. It was always these wicked men (the Ulama-e-Soo’) who misguided others in the name of Islam. ...

Also today’s men of *Tariqat (Tasawwuf)* mislead Muslims from Siraatul Mustaqeem. They undermine Imaan and Aqaaid of the younger generations.

NASEEHAT

(Continued from page 22)

concentration of the heart by abstention from error (sin and futility). Acquire tenderness of the heart by being in the company of the People of Khauf (fear). Cultivate noor of the heart with constant grief. Search for the door of grief by constant fikr (concern and

contemplation). Search for the ways of fikr from seclusion.”

“It is improper to act according to ilhaam (inspiration) as long as it is not corroborated by the Hadith. If there is support for it in the Hadith, then act accordingly, and express gratitude to Allah Azza Wa Jal for the taufeeq.”

HUNGER & GLUTTONY

Hadhrat Sahal Bin Abdullah (Rahmatullah alayh) said:

“When Allah Ta’ala created the world, He instilled sin and ignorance in gluttony, and knowledge and wisdom in hunger.”

Hadhrat Zunnoon Misri (Rahmatullah alayh) said:

“Hikmat (spiritual wisdom) does not take up residence in a stomach filled with food because eating much hardens and darkens the heart. The consequence is deficiency and lethargy in ibaadat.

Hikmat is acquired by means of hunger which creates energy for ibaadat and brightness in the hearts.”

Questions and Answers

THE MAJLIS Q & A
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PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 11)

alayhi wasallam) had made Qur'baani of a cow for Hadrath Aishah (Radhiyallahu anha).

Q. When does the time of Chaasht Salaat begin?

A. The time for Chaasht (Dhuha) Salaat begins immediately after preforming Ishraaq Salaat. Ishraaq time begins about 15 minutes after sunrise.

THE CUSTOMARY BID'AH DUA

"The custom nowadays of congregational dua (after Fardh Salaat) with the Imaam whether the dua is sirran (silent) or jahran (audible) is bid'ah which is the consequence of paucity of knowledge and abundance of jahl (ignorance). It is the excess of Juhhaal (ignoramuses)."

(Ahsanul Fataawa)

Q. When beginning wudhu, should one recite only Bismillaah or Aubillaah as well?

A. It is better to combine both.

Q. Should Surah Faatihah be recited in Janaazah Salaat?

A. Hanafis should not recite Surah Faatihah in Janaazah Salaat.

Q. What is the status of Qunoot-e-Naazalah?

A. According to the Hanafi Math-hab, Qunoot-e-Naazalah is Mansookh (abrogated).

Q. Does the Imaam have to make niyyat of leading the Muqtadis? If he does not make this niyyat, will the Salaat of the Muqtadis be valid?

A. The Imaam does not have to make niyyat for leading the Muqtadis. The Muqtadis have to make niyyat of following the Imaam.

Q. The Imaam made a major error in qiraa't. However, he immediately corrected the rec-

itation. Is the Salaat valid.

A. The Salaat is valid.

Q. I forgot to recite a Surah in the second Raka't, but recited it in the third raka't of the Fardh Salaat. I made Sajdah Sahw. If I had not recited the Surah in the third raka't would the Salaat have been valid?

A. The Salaat would have been valid. If one forgets reciting a Surah in the first or second raka't of Fardh, it is Mustahab to recite it in the third or fourth raka't. If it is omitted even in the last two raka'ts, the Salaat will be valid. Sajdah Sahw has to be made.

Q. The Imaam forgot to make Sajdah Sahw. Therefore, the Salaat was repeated. If a late-comer joins the Salaat which is being repeated, will his Fardh be valid?

A. His Fardh Salaat will be valid.

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Roses have
thorns!
The Haqq too
has thorns!
"We strike
baatil with the

Haqq. Then it crushes the
brains of baatil." (Qur'aan)

OLIVES
Rasulullah
(Sallallahu
alayhi
wasallam) said:
"Eat olives and
use olive oil, for
verily, it is from
a mubaarak
(blessed) tree."

Question: What is the status of Qunoot Naazilah according to the Hanafi Math-hab?

Answer: According to Imaam Abu Hanifah, Imaam Abu Yusuf and Imaam Muhammad (Rahmatullah alayhim), Qunoot Naazilah is not Sunnah. The only Qunoot they recognize as Sunnah is the Qunoot during Witr.

Imaam Tahaawi (Rahmatullah alayh) said that Hadhrat Abdullah Ibn Mas'ood (Radhiyallahu anhu) did not perform Qunoot Naazilah throughout his life although Muslims were involved in wars with the kuffaar at all times. Also, Hadhrat Abu Dardaa (Radhiyallahu anhu) rejected

QUNOOT NAAZILAH

Qunoot Naazilah.

This view is established also by the complete silence of the Mutaqaddimeen Fuqaha of the Ahnaaf, hence the illustrious authors of Hidaayah, Al-Badaa'i, etc. make no reference to Qunoot Naazilah. Qaadhi Khaan also makes no mention of it.

This view is supported by the Hadith of Hadhrat Anas (Radhiyallahu anhu): "*Rasulullah (Sallallahu alayhi wasallam) performed Qunoot for a month, then abandoned it.*" According to Hadhrat Abu Hurairah (Radhiyallahu anhu), Rasulullah (Sallallahu alayhi wasallam) discontinued Qunoot, when the Aayat:

"You have no say in the matter. If Allah wills, He will forgive them or punish them, for verily they are oppressors." - *Aal-e-Imraan, Aayat 128*) was revealed. During the Battle of Uhd when Rasulullah (Sallallahu alayhi wasallam) was injured, he complained about the kuffaar. Thereupon was revealed this Aayat which terminated Qunoot Naazilah according to Hadhrat Anas (Radhiyallahu anhu).

According to Hadhrat Ibn Umar (Radhiyallahu anhu), this Aayat was revealed when Rasulullah (Sallallahu alayhi wasallam) had cursed the kuffaar during Salaat. These narrations abrogate
(Continued on page 23)

DELAYING THE ESTATE

A dangerous evil committed by most people is to delay and grossly delay the winding up and distribution of the assets of the mayyit's (deceased's) estate. The estate is allowed to run for years by some scoundrel heir/s or evil executors whom the jaahil mayyit had

empowered to deal with the estate according to their shaitaani discretion.

Most of the wills are in violent conflict with the Shariah. Such a deceased person will be encased in steel coffins and flung into Jahannam.

It is Waajib to begin the winding up of the mayyit's estate the very day he/she is

buried. But people are diverted by shaitaan from this Waajib command of the Shariah. Iblees diverts their minds to *khatams* and bid'ah practices while the executors and some heirs derive personal benefit from the assets of the mayyit. They are ingesting the Fire of Jahannam and they will understand their villainy at the time of Maut, in the Qabar and in Qiyaamah.

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Q. If a woman's scarf is transparent, will her Salaat be valid?

A. If the colour of the hair is visible, her Salaat will not be valid.

Q. Is it necessary for a woman's ankles to be covered in Salaat.

A. Whether in Salaat or out of Salaat, it is Waajib for her ankles to be covered.

Q. In Musjid Nabawi, there is an app which allows a person to enter the Rowdahtul Jan-nah once a month by making a booking. What is common is to cancel the booking after the guards check, allowing one to book for a second time in the next week. Is it fine to do this or will it be considered as deceiving the people of Madinah Munawwarrah?

A. The regime in Saudi Arabia is kuffaar. Their kufr is worse than the kufr of the Yahood and Nasaara whose boots they are licking. The Saudi regime is in flagrant rebellion against Allah Ta'ala. The laws and rules these Murtaddeen make are haraam. It is the right of every Muslim to enter the Musjid and to offer Salaam to Nabi (Sallallahu alayhi wasallam), and to remain in the Musjid as long as he desires. It is haraam to debar any Muslim from entry to the Musjid, and it is haraam to restrict entry. The ruse adopted to thwart the Murtaddeen is permissible.

Q. Many people speak against the Akaabir as to why they have not worn a turban.

SAMIA MEDICAL INSURANCE

Q. Is 'Samia Medical Insurance' halaal? It is advertised as an 'islamic' insurance. The Mufti who says that it is permissible presents as his basis the example of a nurse who breast-feeds infants, and the example of Afghan barbers being paid a fee for a whole year's service.

A. The so-called 'islamic' medical insurance is just as haraam as are all conventional medical insurance schemes. Just as scoundrel muftis have marketed their haraam 'takafol' as halaal so too are they doing with this haraam medical scheme. The arguments proffered to bolster their view are spurious, baseless and corrupt. The practice of barbers in Afghanistan does not constitute Shar'i daleel, nor is the example of the nurse a valid argument. Presenting such stupid arguments as 'daleel' is ludicrous.

However, some Ulama have opined that today, due to the real need (*Dhuroorah*), the haraam medical aid schemes are permissible. The issue of medical fees is absolutely appalling, scandalous and constitutes nothing but usurpation and blood-sucking by doctors. They are satanic sadists. The situation in state hospitals could be equated to Hell. Thus, on the basis of the Shar'i principle of *Dhuroorah*, some Ulama say that medical aid is today permissible.

While we reject with scorn the stupid arguments which the 'barber' muftis proffer, the basis for permissibility proffered by other Ulama has credibility. It is therefore, permissible to accept the view of permissibility of these Ulama who base their view on a valid principle of the Shariah.

Share some information as to why the Akaabir did not wear Turbans. When it is told to certain people that the Akaabir left out the turban, they say that the Akaabir actions can not be used as daleel in the Shariah. Is this correct?

I was told that since a lot of Baatil groups, such as shias, bid'atis, etc also wear turbans, to refrain from Tasabbuh we must refrain from wearing the turban. Is this answer correct?

A. The Turban is Sunnah of the Mustahab category. Do not argue with the juhala. Also, do not commit the error of citing the Akaabir in negation of the Sunnah of Amaamah. Not a single one of our Akaabir negated the Sunnat of the Amaamah. In fact, such negation is kufr. The Akaabir who did not don turban had their reasons. This is not an issue to engage in nonsensical dispute as these juhala do.

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Any act/practice of Akaabir may not be presented as a daleel in negation of any tenet of the Deen. If the practice of a recognized Aalim of the Haqq appears to be in conflict with the Sunnah, assign an appropriate interpretation, but do not denigrate the Aalim of Haqq nor present him as a daleel.

Q. What is the status of Qunoot Naazilah according to the Hanafi Math-hab?

A. There is considerable difference of opinion regarding Qunoot Naazilah. It is not even discussed in the standard Fiqh kutub of the Fuqaha-e-Mutaqaddimeen. Nevertheless, for Hanafis Qunoot Naazilah is permissible only in Fajr Salaat.

Q. My husband gave me three Talaaqs at once. Although he now denies it, I am absolutely certain that he had uttered three Talaaqs. The mufti says that since I have no witnesses, our nikah is still valid. Meanwhile, I have separated myself from my husband until I am satisfied that the mufti's ruling is right. What should I do?

A. The mufti has erred. Your nikah has terminated finally and irrevocably. Since you are absolutely certain that your husband had issued three Talaaqs, your word is the determining factor, not the mufti's fatwa. The validity of Talaaq is not reliant on witnesses. According to the Shariah, in the matter of Talaaq, the principle is "The wife is like the qaadhi". That is, she has to issue the decree of Talaaq for herself if she is certain. Thus,

DNA ORIGINS

Question

A Muslim doctor advises something called "My DNA origins" on her website. I would appreciate your comment on the permissibility of such tests. In the description it states:

"The modern human (Homo sapiens) originated in Africa, the continent where we have spent most of our existence, some 200 000 – 300 000 years ago. It was only about 60 000 – 70 000 years ago that a small East African population migrated out-of-Africa, giving birth to all non-African populations. As genetic diversity continues to

increase with time, so the greater genetic diversity within the much older African population can be better explained. One group of the out-of-Africa migrants moved east, reaching India, South-east Asia and finally Australia approximately 50 000 years ago..."

Answer

The 'muslim' doctor with her kufr theory is a *murtaddah*. She is not a Muslim. Man's existence on earth since the time of Nabi Aadam (Alayhis salaam) is under 10,000 years. Do not corrupt your Imaan with the baatil/kufr ba-boonic theories of the atheists.

for yourself, you are the 'qaadhi'. Debunk the denial of your ex-husband.

Q. I usually pay Zakaat in advance. When I physically determined the Zakaat I am liable for at the end of the year, I discovered that I have substantially overpaid Zakaat. Is it permissible to carry forward the extra as a payment for next year's Zakaat?

A. Yes, you may deduct the extra from your Zakaat liability of next year.

Q. The person whom I appointed as wakeel to give my Zakaat to the poor, used it for himself. Although he is entitled for Zakaat, my intention was for him to distribute the Zakaat, and I had specified this to him. Now I have learnt

that he had used the Zakaat for himself. Is my Zakaat obligation discharged?

A. Regardless of him being entitled to accept Zakaat, your Zakaat is not discharged. You have to pay again. You may demand payment from him.

Q. A needy friend asked me for a loan. I gave him a sum of money with the intention of it being my Zakaat payment although I did not mention my intention to him. I mentioned that the money was a gift for him. After some time he insisted on repaying me. Due to his insistence, I accepted the money. Was my Zakaat discharged? What is the status of the repaid money in my possession?

A. Your Zakaat was dis-

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charged. While it is best to give the money as Sadqah to the poor, it is permissible for you to keep it. It has the status of a gift.

Q. If a haraam amount of money was mixed with halaal money, how should Zakaat be calculated?

A. It is Waajib to give the haraam amount as Sadqah without niyyat of thawaab. If this was not done by the time the Zakaat year ends, then Zakaat has to be paid on the total amount. However, the obligation of giving the haraam amount as Sadqah remains. Paying Zakaat on the total does not make halaal the haraam money.

Q. A person performed Hajj when it was not yet Fardh on him. If this person later is able to perform Hajj, will it become obligatory for him?

A. The Hajj which he has already performed suffices. It is not obligatory to perform Hajj again.

Q. A child who is not baaligh accompanied his parents for Hajj. Will this Hajj suffice for him after he has become baaligh and has the means for performing Hajj?

A. The Hajj of a child will not suffice for him after buloogh. He will have to perform Hajj if he is by the means.

Q. During the months of Hajj after performing Umrah, is it permissible to go to Madina for Ziyaarat?

A. Yes, it is permissible.

Q. A non-Muslim woman embraced Islam. Her husband

INVALID KHULA

Question: Khula Case Hadiqa Maqsood against Anas Chohan

My name is Anas Chohan. I am a resident of Gazdarabad Karachi. I belong to Muslim Marwari Silawat Jamat. My wife Hadiqa bint Maqsood also belongs to our community and my wife is also a resident of Gazdarabad Karachi. After two and a half years of marriage, my wife Hadiqa took a Khula Decree from the City Court Karachi on 25 August 2023, without my consent.

I (Anas Chohan) appeared in court. Answered all the allegations made by my wife (Hadiqa). The judge, while issuing a Decree of Khula, ordered that the girl returns the dowry of Rs 10,000. Despite the judge's decision, I neither took back the right of dowry nor accepted my wife's demand for Khula, nor did I demand the return of the right of dowry from my wife because I am not satisfied with the Khula. Also, I have not signed any Khula or Divorce Paper or Decree. I was also present in the Court on the decision day of the Khula Case i.e. 25th August 2023 and I flatly refused to give Khula.

Now, my question is whether the decision of the judge alone has caused the Khula or not? Is my wife still in my marriage? Or has our marriage been annulled ac-

cording to Shariah?

Answer:

1) The judge in the Karachi City Court is a jaahil. The 'khula' decree granted by the court is not valid according to the Shariah. Your Nikah remains valid.

Khula is a mutual agreement between husband and wife to dissolve the marriage with Talaaq. In lieu of the Talaaq thus arranged, the wife pays the husband an agreed sum which should not exceed the Mahr amount. On payment of the amount agreed and on acceptance by the husband, the Nikah is dissolved.

Khula cannot be enforced by any party. A court even a valid Islamic court cannot impose khula on any of the parties. A valid Islamic court, after following the due process of the Shariah, can issue a decree of *Faskh* (Annulment), but not Khula. Since the Karachi court is not a valid Shariah Court, it cannot issue a Talaaq decree.

2) Your Nikah is valid. The court's 'khula' decree is nonsensical and it has no validity in the Shariah. Your wife cannot marry any other man as long as you do not issue Talaaq or if a properly instituted Islamic Committee does not issue a Faskh decree after having adopted the due process of the Shariah.

remained kaafir. When can a Muslim man marry her?

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A. He may marry her after the Iddat of three haidhs.

Q. *The father made an error when naming the daughter to be married. He has a few daughters. The daughter Maryam was supposed to be the bride, but the father mistakenly told the Imaam that Aishah is the bride. Thus at the nikah the name Aishah was mistakenly mentioned. Was the nikah valid?*

A. The nikah to Aishah was valid despite her name being erroneously mentioned. If the intention is for Maryam to be married, then the husband should issue Talaaq to Aishah and a fresh nikah should be performed.

Q. *What is the status of a Nikah performed in secret? Nowadays many men contract secret nikahs. Only two witnesses and the man representing the woman are present. Is the nikah valid?*

A. While nikah in secrecy is valid, concealing it is not permissible. Concealing the nikah is sinful. Zina is concealed, not nikah.

Q. *The Imaam of a Musjid married a divorcee in secret. Many months later when the woman became pregnant, she revealed that she is the wife of the Imaam. What is the status of this Imaam?*

A. The Imaam had grievously erred and sinned by having concealed his nikah. He should be dismissed from the Imaamate. Only if he makes a public Taubah may he be reinstated as Imaam.

Q. *A man committed adultery with his sister-in-law. Is his nikah still valid?*

A. Adultery with the sister-in-law does not invalidate his nikah. Such evil is the consequence of not observing purdah. Rasulullah (Sallallahu alayhi wasallam) said that a man is the 'Maut' (Death) of his sister-in-law. Purdah for the brother-in-law is more emphasized than for complete strangers.

Q. *The second wife of a man died. Is it permissible for him to marry another woman immediately, i.e. a couple of days after the death of his wife?*

A. Yes, it is permissible. A man does not observe Iddat.

Q. *Is marriage with the divorcee of one's paternal uncle permissible?*

A. Yes, it is permissible.

Q. *Is it permissible to marry the sister of one's stepmother?*

A. Yes, it is permissible.

Q. *Does the stepmother inherit in the estate of her stepson?*

A. No, she does not inherit in the estate of her stepson.

Q. *A man was adopted since infancy. Can his foster mother who had reared him since infancy go with him for Hajj?*

A. Purdah is Waajib even before the adopted son attains buloogh. He is not the mahram of his foster mother. She may not travel with him as her mahram.

Q. *Is it permissible to perform Janaazah Salaat for a person who commits suicide? If a man dies whilst intoxicated,*

THE QUR'AAN

Q. *A Christian missionary claims that the Qur'aan has undergone considerable changes over the centuries.*

A. The Christian missionary disgorged bunkum. The Qur'aan Majeed we have today is the standard copy prepared by Hadhrat Uthmaan (Radhiyallahu anhu).

The kaafir makes baseless claims. He should present the differing texts, then we shall explain further. Printing errors, errors by scribes and interpolation by Shiahs and other enemies do not affect the authenticity of the Qur'aan.

The Qur'aan which millions are learning and memorizing is the same standard Uthmaani version. There is an unbroken Chain of narration, coming from generation to generation which preserves the authenticity of the original Qur'aanic text.

The Ummah is not reliant on any text prepared 14 centuries after the Sahaabah. The Qur'aan has been taught by Huffaaz/Ulama in an unbroken Chain of narration. We are not dependent on the Egyptian project mentioned by the missionary, or any other project for the preservice of the original Text of the Qur'aan Majeed.

should Janaazah Salaat be performed?

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A. Janaazah Salaat for them remains Waajib.

Q. A modernist claims that kuffaar will not remain in Jannah forever. After serving their sentence, they will go to Jannat. What is his status?

A. He is a murtad. His nikah is invalid. He has to renew his Imaan as well as his Nikah if he repents.

Q. Is the practice of musaafahah after Namaaz Sunnat?

A. The practice of musaafahah (shaking hands) after Salaat is bid'ah. It is not permissible. Similarly, the custom of hand-shaking after Eid Salaat is bid'ah.

Q. Is it permissible to recite the Qur'aan Shareef whilst lying?

A. It is not permissible to recite from a copy of the Qur'aan Majeed whilst lying. It is permissible to recite from memory.

Q. The medicine prescribed for me contains 50% 'medical ethanol'. Is it permissible?

A. The alcoholic medicine is not permissible regardless of the name 'medical ethanol'. Search for halaal medication.

ILM AND ULAMA

"Knowledge is abundant, but all knowledge is not beneficial. The Ulama are abundant, but all ulama are not repositories of hidaayat (guidance)."

(Nabi Isaa –
Alayhis salaam)

BASELESS CLAIMS OF SHIAHS

Q. A Shiah Ayatullah claims that even according to the Hadith kitaabs of the Ahlus Sunnah, the Sahaabah became murtads after the demise of Rasulallah (Sallallahu alayhi wasallam). Is there any truth in this claim?

A. The Shiah priest is Ayatush Shaitaan. The Sahaabah did not become Murtad. The Munaafiqeen became murtad, and those who had not accepted Islam with their hearts had later openly become murtad. Hence, Hadhrat Abu Bakr (Radhiyallahu anhu) dispatched 11 armies to wage Jihad against the murtad tribes.

No one of the Ahlus Sunnah denies the reality of *irtidaad* of the munaafiqeen. The issue of difference with the rubbish Shiahs does not revolve around the *irtidaad* of the murtad tribes. The issue is that the satanic Shiahs claim

that the Sahaabah whom Rasulallah (Sallallahu alayhi wasallam) said are Jannatis, are murtads. The Qur'aan Majeed speaks glowingly of the Muhaajir and Ansaar Sahaabah.

The issue is that the filthy Shiahs are slandering Hadhrat Aishah (Radhiyallahu anha). They accuse her of adultery and they say that she was a murtad.

The issue is that the Jahan-nami Shiahs claim that Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Uthmaan (Radhiyallahu anhum) and the thousands of Sahaabah who waged Jihad under the banners of the Khulafa-e-Raashideen were Murtads.

The issue is that the Shiah satanists claim that the Qur'aan is the fabrication of the Sahaabah. Do not be deceived by the deceptions of the vile Shiahs. The Sahaabah did not renege from Islam. Those who were never Mu'min exposed their kufr with their *irtidaad*.

Q. The amount of Qadha Salaat of the deceased is unknown. How should it be calculated for paying Fidyah?

A. Firstly, if the deceased had not made wasiyyat for paying the Kaffarah for his missed Salaat, then it will not be Waajib for the heirs to pay. Nevertheless, it will be meritorious if they do. In the event of there being no wasiyyat, they may give in Sadqah any amount they desire and make

dua for the maghfirat of the deceased. In the absence of wasiyyat there is no need for exact calculation.

Q. Is it permissible to pour some Zamzam water in the borehole for barkat?

A. Since the water will also be used for istinja and toilet purposes, it will not be permissible to add the Zam Zam to the borehole.

Q. In the first raka't I recited Surah Falaq and in the se-

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cond raka't Surah Ikhlāas. Is my Salaat valid?

A. Reversing the order of the Surahs unintentionally or by mistake is not sinful. If the order is reversed intentionally, then too the Salaat will be valid, but one will be sinful.

Q. An old lady is confined to bed in a hospital. She is unable to move. What is the position of her Salaat? She is permanently in the state of najaasat.

A. As long as she can move her head, Salaat will be Fardh. She has to make ruku and sajdah with signs of the head. Someone should assist her to make wudhu. Assuming that this is not possible, then Tayammum should be made. If this too is not permissible, then she should perform Salaat even without Tahaarat and repeat it whenever she regains sufficient strength. Even in the state of permanent najaasat, it is not permissible to abandon Salaat.

Q. Is it permissible for a boy to wear bright orange shoes?

A. Bright orange shoes are not permissible for boys.

Q. How does a Maulana get the title of 'sheikh'. I always knew Sooliman Moola as a Maulana. Now I see that he has become a 'sheikh'.

A. Nowadays morons award one with titles. A stupid, deviate, modernist molvi suddenly becomes 'sheikh'. In the case mentioned by you, the molvi appears to have given the title to himself. He is a bootlicker, hence in the interests of bootlicking he adopted the stupid title.

Q. How should one do Ruqyah on oneself?

A. The best Ruqyah is to recite Aayatul Kursi and the three Qul Surahs, then blow on yourself, and make Dua.

Q. Are the intestines of chickens halaal?

A. The intestines of halaal slaughtered chickens are halaal after being thoroughly cleansed of all excreta and impurities. But remember that commercially-killed chickens certified by SANHA, MJC and other members of the Carrion Cartel are haraam.

Q. From one's basic understanding the customary Tariqah and path is to become Bayat with a Shaykh, follow the Shaykh's instructions and provide feedback on one's condition etc., and continue this way until the inner and outer being is transformed and the nafs is controlled, with the removal of bad qualities and the development of good attributes of the heart.

One finds this process very difficult to maintain. Is there a fast-track way of achieving Islaah?

A. There is a 'fast track' way, but it is beyond the capability of almost all people of this age.

That method is complete renunciation. That is to abandon the world and go into the mountains or some remote place where one will have no contact with people. This was the method of numerous Auliya of the Khairul Quroon era.

Since we today lack the Imaani capability for the austerity of the former Auliya, the option is to struggle to follow the Shariah and to continue struggling, never abandoning the struggle regardless of repeated failures. Whether you run, walk, crawl, stumble and fall, always get up and continue the journey unto Allah Ta'ala with Taubah, Ta-aat and Ibaadat no matter how defective.

Of imperative importance is seclusion. Dissociate from people. Meet with them to the degree of necessity. Make it Waajib to abstain from all functions. Functions are morally and spiritually destructive.

Q. Is it wrong for an Ustaad while teaching Hadith or Fiqh to be seated on a higher level than the students with their kitaabs?

A. It is disrespectful for the Ustaad to be seated higher than the Kitaabs. He should sit on the same level as the Talaba (Students).

Q. If a Qur'aan Khatam or a few Surahs are recited as Isaal-e-Thawaab for several deceased persons, will the recital be divided among them or will each mayyit receive the thawaab of the full recital?

A. There is no explicit mention

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"The Most Fearful"

"For this Ummat I fear most the man who is an aalim of the tongue, but a jaahil of the heart."

(Hadrath Umar – Radhiyallahu anhu)

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in this regard. Nevertheless, there is no shortage of Thawaab in the Treasury of Allah Ta'ala. Have the hope that each one will receive the full reward of the recital.

Q. Is it permissible to handle the Qur'aan with gloves when one is without wudhu?

A. It is not permissible. However, the Qur'aan majeed may be handled with a loose cloth/shawl/towel.

Q. Is it permissible to make tilaawat of the Qur'aan from a cellphone?

A. If the cellphone also has haraam and nonsensical matter, it will not be permissible to have the Qur'aan Majeed on such a cellphone nor to recite from it. Furthermore, it is unfortunate to recite from a cellphone when the Qur'aan Majeed is available. There is a vast difference reciting from the Mushaf and from a cellphone.

Q. How should the Athaan be recited in the ears of the newborn child? Is it necessary to face the Qiblah. Must the Athaan be recited loudly?

MAN'S BRAIN

Hadhrat Ahmad Bin Harb (Rahmatullah alayh) said: "I did not find anything weaker than the Aql (Brain - Intelligence) of man. He seeks refuge in the shade from the heat, but he does not seek refuge in Jannat from the Fire of Jahannam." That is, he recklessly sins oblivious of the consequences.

A. Facing the Qiblah is not incumbent, nevertheless, it is better. The recitation should be sufficiently audible for the baby to hear.

Q. Should musallis respond to the second Athaan of Jumuah and to make dua thereafter?

A. It is permissible to respond to the Athaan. Making Dua after this second Athaan is not permissible.

Q. What should one do if one sees a jinn or a ghost?

A. When seeing any fearful apparition, recite the Athaan loudly, then Ta-awwuz and Aayatul Kursi.

Q. In Qiyaam should the feet of a woman be apart or kept together?

A. In Qiyaam the feet of even females should be slightly apart, about 4 or 5cm.

Q. If Jamaat Salaat is missed in the Musjid, will it be permissible to perform Jamaat at home with the wife?

A. If one can conveniently go to another nearby Musjid where Jamaat has not yet been performed, then this will be the better option. It is also permissible to perform Jamaat at home when Jamaat in the Musjid is missed.

Q. If a man is unable to perform Salaat standing, can he be the Imaam for those who stand? He is able to make Sajdah normally.

A. Although it is not preferable for him to be Imaam, the Salaat of the Muqtadis will be valid if he makes proper Sajdah.

Q. A molvi says that Hadhrat Maulana Qaasim Nanotwi (Rahmatullah alayh) was wrong and Sir Sayyid Ahmad, the founder of Aligarh university was on the right path. This molvi believes that the aqeedah of Sir Sayyid was correct. What is his status?

A. The status of this miserable, deviate, satanic molvi is *mur-tad*. Sir Sayyid Ahmad subscribed to many beliefs of kufr.

Q. The Imaam is a bid'ati. Should I perform Salaat at home?

A. Perform Salaat in the Musjid even behind the faasiq bid'ati. Do not abandon Jamaat Salaat in the Musjid.

Q. Can women form their own jamaat for Taraaweesh Salaat?

A. No, they should not. It is necessary that they perform Taraaweesh individually at their homes.

Q. Many Huffaaz expect to be paid for performing Taraaweesh Salaat. Is this permissible?

A. It is haraam. If only mercenary huffaaz are available, it will be better to perform Taraaweesh reciting the short Surahs. The fussaaz huffaaz should not be engaged. The money they expect and accept is haraam.

Q. Is it permissible to cut and trim the hair of little girls because of the heat?

A. It is not permissible to cut/trim the hair of girls. Allah Ta'ala, the Creator of their hair, is well aware of the summer heat.

Q. After the demise of my

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mother, my brother produced her will in which is mentioned that she bequeaths the house to him. He claims that she had given him the house whilst she was alive. However, the heirs are not aware of what he is claiming. What does the Shariah say?

A. Your brother's claim regarding the alleged gift of the property is baseless and should be rejected. Since there is no Shar'i evidence to prove his claim, it should be dismissed. The house belongs to all the heirs.

***Q.** I am selling icecream in containers on which are printed 120 grams. However, only 100 grams fit in the containers. Can I sell by container, not by weight?*

A. If 120 gm is printed on the container, then you have to compulsorily efface it. Put stickers on it. It is haraam deception to sell the icecream without effacing the 120 grams printed on the tub.

***Q.** Some Indian songs which Muslims sing praise the Hindu idols. What is the condition of Muslims who unknowingly sing these songs?*

A. Singing the Indian songs which praise idols is kufr. The singers lose their Imaan even if they are not aware of the meaning of the songs. Their haraam listening to such songs eliminates their Imaan. Their ignorance does not save them from kufr and shirk. Consuming poison unknowingly will not save one from the effects of the poison.

***Q.** A sheikh says that it is bid'ah to recite the Athaan and Iqaamah in the newborn baby's ears. Is it bid'ah?*

A. The sheikh is a jaahil. He is ignorant, hence he speaks rubbish. Branding a Sunnah to be bid'ah testifies for his ignorance. For fourteen centuries this has been the practice of the entire Ummah. Now today comes this stupid so-called 'sheikh' claiming that Athaan in the baby's ear is bid'ah. He must be an agent of shaitaan.

***Q.** I purchased an item from a man without knowing that it was a stolen item. I sold it. The owner discovered the item and retrieved it from the person to whom I had sold it. He now demands a refund from me. Am I obliged to give him a refund?*

A. Yes you have to refund the person to whom you had sold the stolen item. You have to claim from the person from whom you had purchased the stolen item.

***Q.** I made a Vow (Nathr) to fast two months if I succeed in a certain venture. Now that I have succeeded, I find it very difficult to fast two months. May I pay Fidyah for the two*

months?

A. No, Fidyah will not be valid. You have to compulsorily fast two months. If you had not specified consecutive days, then you may spread the two months over a period.

***Q.** A person made Nathr to slaughter an animal if his dua is fulfilled. Now that his dua has been fulfilled, is it compulsory to slaughter an animal, or could he give the value of the animal as Sadqah?*

A. He may give in Sadqah the value of the animal.

***Q.** On the plane we are not allowed to stand and perform Salaat anywhere. What should one do?*

A. Perform Salaat sitting in your seat, making Ruku' and Sajdah with signs of your head and body. However, on landing repeat the Salaat.

***Q.** Is it permissible to accept Shiah monetary contributions for a Musjid?*

A. It is not permissible.

***Q.** Is it permissible to gather in a Musjid to make khatam of the Qur'aan as thawaab for a deceased person? Is this practice Sunnah?*

A. Congregational khatam for the deceased, especially in the Musjid, is bid'ah. The only valid and Sunnah congregational practice is Janaazah Salaat. All other congregational practices for the dead are baseless and bid'ah customs. Any person may recite as much Qur'aan as he desires as Isaal-e-Thawaab for the mayyit. But they should do so individually, and not make a show of their

TRADERS

Rasulullah (Sallallahu alayhi wasallam) said:

"The honest trader will be (on the Day of Qiyaamah) with the Ambiya, the Siddiqueen and the Shuhada."

"Saalih (i.e. halaal and tayyib) wealth is excellent for a pious man."

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personal act of ibaadat.

Q. Is it Sunnah to recite 40 Duroods congregationally in the Musjid?

A. It is a dark bid'ah. It is not permissible.

Q. A Musjid has many shops which are hired out for rental income which is used for the maintenance of the Musjid. Is it permissible to hire premises to a bank? What if it is an Islamic bank?

A. It is haraam. Banks are the primary structures of Riba. Aiding sin is haraam. There is no such thing as an 'islamic' bank. All banks are haraam capitalist riba institutions. Do not be deceived by the satanically adorned 'islamic' terminology which these so-called 'islamic' banks employ to ensnare ignorant Muslims.

Q. Why is the congregational dua after Fardh Salaat bid'ah?

A. The congregational dua after Fardh Salaat is bid'ah because it has no basis in the Sunnah.

DESTINED FOR JAHANNAM

Rasulullah (Sallallahu alayhi wasallam) said that some types of persons will not enter Jannat: Among them is a person who flaunts his sadqah (he speaks about it); one who is disobedient to his parents, and a habitual consumer of wine.

If these people die before having repented, their abode in Jahannam is assured.

Q. The gold in my possession is less than the gold nisaab. I also have some cash which is also less than nisaab value. However, the combined value of the gold and cash is more than the silver Nisaab value. Is Zakaat payable?

A. Zakaat is Waajib on the whole amount.

Q. After having seen the boy who has proposed marriage for me, I have no emotional attraction to him. My parents insist that I accept the proposal since the boy has a good moral character. What is your advice?

A. The objective of the parties viewing one another is not to ascertain moral character or compatibility. This cannot be achieved from a brief viewing of a couple of minutes. The purpose of viewing is to ascertain emotional attraction. Therefore, if you have no emotional affection for him after having viewed him, then it is best to decline. Later when the novelty of marriage wears thin or evaporates, the lack of mutual love will intensify and lead to numerous problems.

Q. Is it permissible to crack and hack computer programmes?

A. Cracking and hacking computers are not permissible. It will not be permissible to use the stolen effects of such haraam hacking.

Q. I live in a small town where there are a few Muslim families. The Imaam of the Musjid has been dismissed. He therefore no longer per-

forms Salaat in the Musjid. He has opened his own Jamaat Khaanah where he performs Salaat with a few musallis. Is it proper for him to stay away from the Musjid and open his own jamaat khaanah?

A. On the basis of what you have explained, the Imaam is in error. He should not have opened a jamaat khaanah in opposition to the Musjid. He should perform Salaat in the Musjid regardless of no longer being the Imaam. It is not permissible to boycott the Musjid. Those who stay away from the Musjid are depriving themselves from the *fadhielat* of the Musjid. The Deen should not be used to vent personal grudges.

Q. I was sexually molested by my grandfather when I was a child. He says that it is nothing to worry about because this is the 'norm' with all grandfathers. What relationship should I maintain with him?

A. Maintaining a relationship with a shaitaan is haraam. It is not permissible for you to even make Salaam to this evil man nor is it permissible for you to respond to his Salaam. Observe strict purdah for him. He is worse than immoral strangers.

Evil, filth and immorality are the norm for Satanists with the type of perverted and deranged brains of this shaitaan who is your grandfather.

Women should be very wary of such mahrams who are fussaag. Never trust a mahram

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who is not a strict observer of the Shariah. If, for example, your grandfather or uncle shaves their beards or do not observe purdah, then they should not be regarded as mahrams. Stay far from them. They are slaves of lust and of Iblees. Never be alone in the company of faasiq mahrams. They cannot be trusted.

Q. Is it permissible to use bank interest to pay income tax?

A. It is permissible.

Q. Can transfer duty be paid with interest money?

A. Yes, it is permissible.

Q. A house was given to a woman by her husband. He said that she may live in the house as long as she is alive. After her death, the house will be for his heirs. What is the ruling of the Shariah?

A. The house is a gift to her. The stipulated condition has no validity. After her death, the house will belong to her heirs, not her husband's heirs.

Q. A minor's share of inheritance is kept in trust. Is it permissible to pay the educa-

tion fees for the minor from his inheritance?

A. Only Madrasah fees may be paid, not fees for secular education..

Q. Some of the heirs were given their shares from the cash in the estate of their deceased father. The balance which was more than half the value of the total cash was stolen. What should now be done regarding the shares of the other heirs?

A. In this case the distribution is not valid. Those who were given their 'shares', should return the funds, and the calculation should be done afresh. The stolen amount is lost and does not form part of the estate. The estate consists of only what has been given to some heirs. This amount has to be distributed according to the law of inheritance.

Q. The deceased is survived by his wife, 2 sons and 3 daughters. One daughter is illegitimate having been born before the Nikah. Does she inherit?

A. The illegitimate child does not inherit.

Q. A man is survived by a wife, a daughter, a sister and an uncle (father's brother). How should his estate be distributed?

A. The wife's share is one eighth; the daughter's share is one half, and the balance is for the sister. The uncle does not inherit in this case. The estate should be divided into 24 shares - 3 shares for the wife; 12 for the daughter and 9 for

the sister.

Q. An infant was given in the custody of a woman who also has her own baby. Soon the woman died. No one is able to identify which of the two infants is her child. Now, which one of the two inherits from her estate?

A. None of the two infants inherits in her estate nor will they inherit in her husband's estate. As long as there is no certitude regarding the identity, there will be no inheritance for any one of the two.

Q. Two sons are working with their father in a business. Most of the work is done by the sons. They do not receive wages. However, all expenses for them are acquired from the business. The father has died. What is the status of this business? Does it belong to the two sons?

A. No, it does not belong to the two sons. The business belonged to their father. All his heirs will inherit their respective shares in terms of the Shariah's Law of Inheritance.

Q. I have seen at a burial, the Athaan been given in the graveyard. Is this a valid practice?

A. It is a bid'ah. It has been innovated by the Qabar Pujaaris (Grave-Worshippers).

Q. While my wife insists on a separate house, my parents refuse. They want us to live together in the same house. Who has a greater right according to the Shariah? What do I do in this case?

SOLITUDE AND SECLUSION

Hadhrat Ayyub Sakhtiyaani (Rahmatullah alayh) said that a man who has a sincere honest relationship with Allah, detests that people should know even where his house is. In other words, he remains in seclusion, loves seclusion and has a strong aversion for associating with people.

(Continued on page 24)

'A BEAUTIFUL LOAN'

"Who is there to give Allah a beautiful loan so that He will increase it manifold? It is Allah Who bestows prosperity and causes adversity."

(Al-Baqarah, Aayat 245)

When this Aayat was revealed Hadhrat Abu Duhdaah Ansaari (Radhiyallahu anhu) came to Rasulullah (Sallallahu alayhi wasallam) and said: 'O Rasulullah! Allah Ta'ala is

asking us for a loan?' Rasulullah (Sallallahu alayhi wasallam) said: 'Yes, undoubtedly.'

This Sahaabi had a beautiful orchard in which were 600 date palms. His house was also in this orchard. He presented the entire orchard as a 'Loan' to Allah Ta'ala. After making Waqf of the orchard, he went home and said to his family to immediately vacate as he had

handed over the orchard to Allah Ta'ala as a 'Loan'.

This was the attitude of the Sahaabah who were unaware of Fiqhi technicalities. Nowadays fiqh'i technicalities are manipulated by the Ulama for transforming haraam into halaal. Far-fetched, baseless arguments are proffered in the satanic attempt to override the Shariah. The overwhelming attitude of the Sahaabah was obedience.

EVIL OF BID'AH

Hadhrat Uthmaan Bin Abil Aas (Radhiyallahu anhu) was invited to a circumcision function. Refusing the invitation, he commented that during the time of Rasulullah (Sallallahu alayhi wasallam) there were no circumcision functions.

Hadhrat Abdullah Bin Mughaffal (Radhiyallahu anhu) said: "I did not see anyone who hated bid'ah more than the Ashaab of Rasulullah (Sallallahu alayhi wasallam)."

The Sahaabah did not tolerate the slightest diversion from the Sunnah in any sphere of life.

THE LITERAL MEANING OF THE TEACHINGS

It was the practice of the Sahaabah to implement the teachings of the Shariah (Qur'aan and Sunnah) in their literal sense. They did not resort to interpretation in an attempt to escape the *zaahiri* (literal meaning).

Once Hadhrat Abdullah Bin Umar (Radhiyallahu anhu) purchased a quantity of sugar for distribution to the Fuqara. He was advised to rather buy

grain because the poor would benefit more. He said: "Yes, it is correct. However, Allah Ta'ala says (in the Qur'aan): *"Never will you attain piety until you spend from that which you love."* I have a love for sugar."

This was their attitude of obedience which constrained the Sahaabah to follow the teachings to the letter.

ADMIXTURE OF HALAAL AND HARAAM

Haraam money which has not been mixed with halaal money is absolutely haraam. If possible, the haraam money must be returned to their rightful owners. If not possible, it must be compulsorily eliminated by means of Sadqah.

If the haraam is mixed with halaal, then the whole amount

is haraam for the one who has mixed it regardless of the percentage mixture, even if the haraam amount is substantially less than the halaal amount.

The admixture in which halaal is dominant (is more than the haraam), is *qadha-an*

(legally) permissible for others, not for the one who has caused the admixture. However, *diyaanatan* (morally) it is haraam if they are not poor or in need. For the one in real need, it will be permissible in both ways.

THE REWARD OF SADQAH

Hadhrat Abu Hurairah (Radhiyallahu anhu) narrating a Hadith of Rasulullah (Sallallahu alayhi wasallam) said that even one date given with sincerity as Sadqah on condition that it is from halaal wealth, Allah Ta'ala accepts it and nourishes it. Thus it increases until it becomes as huge as Mount Uhd.

LOANS IN GOLD

The evil Satanist capitalist parasite known as *inflation* is incrementally eroding and devouring currencies. Devaluation is a permanent feature of the Satanist capitalist system of economy which pivots on Riba about which the Qur'aan Majeed states:

"Those who devour riba, do not stand except as one driven to madness by the touch of shaitaan."

The Qur'aan describes

this satanic malady as *Takhabbutush Shaitaan*.

In view of this satanic disease, it is advisable nowadays when giving loans, to give gold coins. Repayment of the loan will then have to be compulsorily with gold coins. This ensures that the giver of the loan is repaid the exact amount he has loaned to the debtor.

The price of gold always increases while the value of the artificial man-made cur-

rencies always decreases. The price of gold five years ago was about R17,000 per ounce. Today (2023) the price is almost R40,000- an increase of about 135%. Thus, if the loan is given with currency, there will be a substantial loss by the time it is repaid.

It is therefore best to give a loan with actual gold coins. Repayment should be likewise. The borrower may sell the coins to the one who gives the loan or to anyone else.

THE METHODOLOGY OF DA'WAT OF NABI IBRAAHEEM

The *Mauizah Hasanah* (Beautiful Advice) and *Jidaal bil Ahsan* (Best way of debating) ordered in the Qur'aan were best understood by Hadhrat Nabi Ibraaheem (Alayhis salaam) whose methodology the Qur'aan Majeed instructs us to adopt. His method was not bootlicking interfaith kuffaar shayaateen. His meth-

od was to proclaim the Haqq in a way which is repugnant to the Munaafiq reverends and pundits masquerading as Muslims in the Muslim community.

Describing the method of Nabi Ibraaheem (Alayhis salaam) the Qur'aan states:

"Remember when Ibraaheem said to his father: 'O my father!

Why do you worship entities (idols) which neither hear nor see nor benefit you in any way whatsoever?

O my father! There has come such knowledge to me which did not come to you. Therefore follow me, for I shall guide you to the Straight Path.

O my father! Do not worship shaitaan. Verily shaitaan was disobedient to Ar-Rahmaan.

O my father! Verily, I fear that a Punishment from Ar-Rahmaan will afflict you. Then

you will become the friend of shaitaan."

(Maryam, 43, 44, 45)

"What do you worship such things (idols) which neither benefit you nor are able to harm you?

Fie upon you and on the idols you worship besides Allah. What! Have you no sense?"
(Al-Ambiya, Aayat 67)

"Verily they (your ignorant ancestors and your idols) are my enemies..."
(Ash-Shu'raa, Aayat 77)

While Nabi Ibraaheem (Alayhis salaam) proclaimed to the kuffaar that they are ignorant, friends of Iblees, and his (Ibraaheem's) enemies, the reverends and pundits parading as Muslims bootlicking the interfaith kuffaar and mushrikeen dine and wine with them.

REWARD OF SABR

Hadhrat Ka'b Ahbaar (Rahmatullah alayh) said: "A man who tolerates the indiscretion of his wife, will receive the reward of Nabi Ayyoob (Alayhis salaam) and the wife who adopts Sabr when her husband oppresses her, will receive the reward of Hadhrat Aasiyah Bint Mazaahim (Rahmatullah alayh). She was the wife of Fir'oun who had brutally tortured her to death for having proclaimed Tauheed.

THE EVIL OF BID'AH

Imaam Ghazaali (Rahmatullah alayh) states in his *Ihyaaul Uloom*: “Allah Ta’ala has one Angel who daily proclaims: ‘Whoever acts in conflict with the Sunnah of Rasulullah – Sallallahu alayhi wasallam – will be deprived of his Shafaa-at (Intercession).’”

Among the worst acts of conflict with the Sunnah is

innovation (bid’ah). Rasulullah (Sallallahu alayhi wasallam) said that an innovated act (bid’ah) eliminates a Sunnah act. Bid’ah is the displacement of the Sunnah.

Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu) said:

“Allah does not accept from the perpetrator of bid’ah

Saum, Salaat, Sadqah, Hajj, Umrah, Jihad, Fardh and Nafl. He exits from Islam like a hair taken out from dough.”

“An age will dawn over the people when they will eliminate Sunnah and establish bid’ah.”

This is the state of the evil affairs in our era. Almost all the Ulama are involved in this crime of bid’ah.

NABI IBRAAHEEM (Alayhis salaam)

Hadhrat Ibraaheem (Alayhis salaam) also had another wife. Her name was Qaroorah. He had six sons by her. The progeny of the son Madyan, named the region where they reside, Madyan. The progeny of the son, Duwwaan, is known as Ashaabul Aikah. Allah Ta’ala had appointed Hadhrat Shuayb (Alayhis salaam) as the Nabi for the guidance of these two nations.

The title awarded by Allah Ta’ala to Hadhrat Ibraaheem (Alayhis salaam) was Khaleelullah (The Friend of Allah): “And, Allah took Ibraaheem as a friend.” – Qur’aan.

Once an Angel came to him in human form. He appeared at a time when Nabi Ibraaheem (Alayhis salaam) was tending to his flock of goats/sheep which numbered 5000. The Angel recited:

سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ

(Ruhul Bayaan, Surah Nisaa Aayat 125)

The love for Allah Ta’ala intensified in Ibraaheem (Alayhis salaam) as he heard this Tasbeeh. His heart was consumed by Divine Love. He said to the ‘person’ (the Angel in human form): “Repeat what you had recited of the Thikr of my Rabb, then half of my wealth is for you.” The Angel repeated the Tasbeeh. Ibraaheem (Alayhis salaam) said: “Repeat it again, and whatever you see of my wealth is for you.” The Angel responded: “It is most befitting for you that Allah Ta’ala has taken you as His friend (Khaleelullah).”

JANAABAT

(THE GREATER IMPURITY)

Shaikh Ruknudeen Abul Fath (Rahmatullah alayhi) said: “There are two kinds of *janaabat*: the *janaabat* of the heart, and the *janaabat* of the body. *Janaabat* of the body is the consequence of sexual relations, and *janaabat* of the heart is the consequence of relationship with morons.

The impurity of the body is eliminated with water, and the impurity of the heart is achieved with tears (i.e. tears of regret and repentance).

THE EFFECT OF ILM is to flee from people

Hadhrat Imaam Sha’bi (Rahmatullah alayh) said: “When the Ulama practice in accordance with their knowledge, they dissociate from the people. Then they become missing. When they are perceived to be missing, the people search for them. When the people pursue them, they (the Ulama) flee for the safety of their own Deen.”

This is the *shaan* (attitude of splendour) of the Ulama-e-Haq. They recede into anonymity, concealing themselves from the public glare. They flee from people like a buck takes flight on seeing people. *Ilm* produces in Ulama an aversion for mingling with people. The publicity seeking molvis belong to the fraternity of ulama-e-soo’ (evil ulama) such as were the ulama of Bani Israaeel.

FUSSAAQ AND JUHALA

Rasulullah (Sallallahu alayhi wasallam) said that soon shall there dawn an era when all the aabideen (worshippers) will be jaahil (ignorant) and all the ulama will be faasiq (flagrant transgressors).

Today we are in that era predicted by our Nabi (Sallallahu alayhi wasallam). The 'aabideen' in this Hadith refers to the crank 'sufis' of the bogus 'khaanqas'. These

cranks destroy the Akhlaaq of their ignorant mureeds. They advertise themselves as 'musliheen' (spiritual guides) and organize so-called 'islaahi' jalsahs whilst in reality they mislead and misguide the ignoramuses who have become ensnared in their tentacles of deception.

The 'ulama' mentioned in this Hadith are the likes of the reverends, pundits, priests

and swamis who utterly destroy the Imaan of the ignorant masses.

All of them –the crank sufis and the evil molvis and muftis -- ravenously relish publicity in their pursuit for haraam name, fame and boodle. Thus, merrymaking jalsahs, mass-mock 'i'tikaafs' and functions are their advertising stunts to promote themselves and to attain their worldly and nafsani goals.

DEATH OF THE HEART

Hadhrat Hasan Basri (Rahmatullah alayh) said: "The (worldly) punishment of the ulama (the evil molvis and muftis) is the death of their hearts. The *maut* (death) of the heart is the consequence of

acquiring the *dunya* with the *amal* of the Aakhirat. It is for this objective that they (the ulama-e-soo') cultivate the proximity of the people of the *dunya* (i.e. the wealthy and the rulers)."

"The (physical) eyes are not blind, but the (spiritual) eyes within the breasts (hearts) are blind."

Hadhrat Saeed Bin Mailab (Rahmatullah alayh) said: *"When you see an Aalim (bootlicking) at the door of the umaraa (the wealthy and the rulers), then understand that he is a thief."* Therefore, Hadhrat Imaam Auzaa'i (Rahmatullah alayh) said: *"By Allah, there is no one viler than an Aalim who frequents the umaraa'."*

A LITTLE RIYA

Once Hadhrat Umar (Radhiyallahu anhu) saw Hadhrat Muaaz Bin Jabal (Radhiyallahu anhu) sitting and sobbing at the Qabr of Rasulullah (Sallallahu alayhi wasallam). Hadhrat Umar (Radhiyallahu anhu) enquired of the reason for his sobbing. Hadhrat Muaaz (Radhiyallahu anhu) responded:

"I heard Rasulullah (Sallallahu alayhi wasallam) say: 'Even a little riyaa is shirk. Allah Ta'ala loves such Muttaqeen who live in seclusion. If they go away, no one will miss them nor search for them. If they come to a gathering, no one will give them any recognition. Their hearts will be lanterns of guidance. They will be saved from every evil contaminated place.'"

The hearts of these bootlicking reverends and pundits are dead, hence they have become dumb, deaf and blind. Referring to such vile human devils, the Qur'aan Majeed states:

PARENTS

Rasulullah (Sallallahu alayhi wasallam) said:

"The pleasure of Rabb is in the pleasure of (your) father, and the anger of Rabb is in the anger of (your) father)."

"(Your) father is (your) central portal of entry to Jannat. Therefore, if you so wish, then destroy this portal (with disobedience), and if you wish, guard it (with obedience)."

"Verily, of the most virtuous of pious deeds is to be kind (and of service) to the family of your father's friends after he has died."

Understand well that obedience to parents is Waajib and of utmost importance in all things permissible. It is not permissible to obey them in their haraam wishes and instructions. Refuse politely and with respect.

ALLAH'S AID

Hadhrat Abu Turaab (Rahmatullah alayh) said: "When a person sincerely and firmly resolves to abandon sin, then Allah Azza Wa Jal aids him in many ways. Three factors indicate the darkness (zulmat) of the heart:

1) The heart becomes ac-

customed to sin (*The Imaani conscience is smothered*).

2) The heart does not incline to Taa-at (Obedience).

3) The heart derives no lesson from Naseehat."

Allah Ta'ala says in the

Qur'aan Majeed:

"Those who strive in Our Paths, most assuredly We guide them to Our Pathways."

Those who sincerely seek to gain Nearness to Allah Ta'ala, will gain the taufeeq for Taa-at (Obedience) and Ibaadat. Allah Ta'ala will morally purify them and grant them His Proximity.

BRAIN JANAABAT

Janaabat in the literal meaning refers to the greater impurity (*Hadith Akbar*) which is the consequence of sexual relations and nocturnal emission. The other kind of *Janaabat* is intellectual or brain *janaabat* which is the consequence of kufr in the first and highest degree and to a lesser degree, the effect of fisq and fujoor. Referring to *intellectual janaabat*, the Qur'aan Majeed states:

"Allah inflicts RIJS (FILTH) on those who are bereft of un-

derstanding."

(*Yoonus, Aayat 100*)

When man volitionally refuses to correctly apply his divinely endowed intelligence, or he renders his *Aql* (Intelligence) subservient to the lusts of his nafs, then Allah Ta'ala punishes him with *Rijs* (*intellectual filth*). Just as the emission of semen produces the effect of physical *janaabat* necessitating *ghusl* for purification, so too does the divinely-cast *Rijs* produce intellectual or brain *janaabat*.

The kaafir is purified from brain *janaabat* if he accepts Imaan and enters into the fold of Islam. The Muslim is purified from brain *janaabat* by means of Taubah and A'maal-

e-Saalihaat. The kaafir's purification from *brain janaabat* is the elimination of kufr which is refrangible by means of Imaan. The Muslim's *brain janaabat* is eliminated by means of Taubah for his fisq and fujoor which are always refrangible with Taubah Na-sooh (sincere repentance).

Abstention from the appropriate method of purification produces such calcification of the heart and brains which produces such induracy which creates intellectual and spiritual blindness beyond the point of redemption. In the words of the Qur'aan:

"They are dumb, deaf and blind, hence they will not return (to the Path of Truth and Guidance)."

THE MU'MIN'S HEART

In a Hadith Qudsi, Allah Ta'ala said:

"Verily, I am by the broken hearts."

"Nothing can contain Me except the heart of the Mu'min."

The purified Heart of the Mu'min is the Abode of Allah Ta'ala. It does not behove the Mu'min to soil and pollute his Heart with the filth on the internet and with roving eyes.

SHIAHS ARE ABSOLUTE KUFFAAR

In Imdaadul Ahkaam, Hadhrat Mufti Zafar Ahmad Uthmaani (Rahmatullah alayh) states:

"Our earlier Ulama lacked comprehensive knowledge of the Shiah religion because Shiahs made great efforts to conceal their religion. That is why there is difference of opinion regarding the kufr of Shiahs. However, now their belief pertaining to the Qur'aan Shareef is known. There is now no longer any doubt regarding their kufr. Shiahs being out of the pale of Islam is Qat'i (Absolute)."

“ARGUE WITH WISDOM”

“Call to the Path of your Rabb with wisdom and dispute with them (the kuffaar) in a manner that is best. Indeed your Rabb knows best the one who strays from His path, and He knows best who the guided ones are.”

(An-Nahl, Aayat 125)

The mudhilleen, zanaadaqah and the munaafiqeen – the reverends and the pundits – in the Muslim community proffer this Aayat to justify their kufr participation in the kufr interfaith exercise presented to them by Iblees.

Whose method of calling and debating with the kuffaar can be more beautiful than the methodology of the Ambiya (Alayhimus salaam)? Whose way of calling, da'wat and tableegh can be more beautiful than the method of the Ambiya (Alayhimus salaam)?

Did the method of the Ambiya make them bootlickers of the kuffaar? Did their beautiful method and wisdom induce them to silently tolerate kufr and shirk for achieving satanic harmony and hallucinatory co-existence with the Yahood and Nasaara?

What was their methodol-

ogy of Hikmat and Mauizah Hasanah instructed by Allah Ta'ala in this Aayat? The Qur'aan Majeed states: *“Verily, We have granted Ibraaheem the Kitaab and Hikmah... (An-Nisaa', Aayat 54).* Now this Hikmah endowed to Nabi Ibraaheem (Alayhis salaam), constrained him to proclaim *Tauheed* in the following ways of *Mauizah Hasanah*:

“Remember, when Ibraaheem said to his father, Aazar: ‘Do you take idols as gods. Verily, I see you and your nation to be in manifest error... O my people! I am free from the (idols) with which you commit shirk... (Al-An'aam)

“When it was clear to him (Ibraaheem) that his father was the enemy of Allah, he (Ibraaheem) dissociated himself from his father.” (At-Taubah, 114)

“Verily, for you in Ibraaheem and those who followed him is a Beautiful Pattern. Remember, when they said to their people: ‘Verily, we dissociate from you and from the (idols) you worship. We reject you.

Animosity and hatred have surfaced between us and you until (such time) that you believe in Allah, The One...” (Al-Mumtahinah, Aayat 4)

The *Mauizah Hasanah* and the Beautiful way of debating ordered by Allah Ta'ala has been practically demonstrated by Nabi Ibraaheem (Alayhis salaam) and all the Ambiya (Alayhimus salaam). The *Mauizah Hasanah* constrained Nabi Ibraaheem (Alayhis salaam) to smash the idols of the mushrikeen, and it constrained Rasulullah (Sallallahu alayhi wasallam) to emphatically reject the interfaith proposals of the mushrikeen, hence he said: *“If you put the sun in my right hand and the moon in my left hand, I shall not desist....”*

The “Beautiful Methodology” of the Qur'aan does not mean bootlicking the Yahood, Nasaara and mushrikeen. It means the proclamation of the Haqq in an unadulterated manner. It never envisages toleration of kufr and shirk for the sake of shaitaani ‘tolerance’ and false harmony.

SINNING IN SECRECY

Hadhrat Muaath Bin Yahya (Rahmatullah alayh) said: *“He who is treacherous to Allah in secrecy, Allah will rip off his veil (of secrecy) in public.”* That is, he will be disgraced. Allah Ta'ala will expose him.

KUFR!

Interfaith kufr is extremely dangerous for Imaan. Acts which are vastly milder than interfaith indulgence are also labelled kufr by the Shariah.

If a non-Muslim asks a Muslim for the direction to the temple/church, and if the Muslim indicates or explains

the direction, then this act will be kufr. He will be aiding in shirk and kufr, hence his advice to the kaafir pertaining to the direction of the temple is kufr.

Shirk is most abhorrent to Allah Ta'ala. The slightest compromise with shirk is also regarded as kufr.

ZINA

**“Do not come NEAR
to zina.”
(Qur’aan)**

Intermingling of the sexes, neglect and abandonment of Purdah are among the stepping stones of zina (fornication/adultery). Allah Ta’ala warns against all approaches of zina. Just as zina is haraam so too are all the approaches and avenues leading to zina haraam.

Among the new and most destructive approaches of zina is the cellphone. Cellphone pornography has become the most potent approach to zina. Cellphone zina is extensively and intensively indulged in by almost all Muslims. Lack of fear for Allah Ta’ala has blinded the spiritual eyes and blighted intellectual perception of the Presence of Allah Ta’ala and the Recording Angels. Hence the cellphone fornicators believing themselves to be ‘alone’, recklessly in-

dulge in cellphone zina.

Even molvis and Madaaris students are involved in cellphone pornographic filth. They teach and learn Qur’aan and Hadith, yet they shamelessly indulge in cellphone zina filth. They are worse than swines. The way to combat this filth is to nightly engage in *Muraaqabah* (Meditation) of Maut and Qabr. But this meditation must be regular and constant until sufficient fear is cultivated.

TECHNOLOGY?

*“He (Allah) has subjugated
the ships for you
so that they sail in the ocean
by His Command...”
(Ibraaheem, Aayat 32)*

While the atheist kuffaar labour under the misconception that they are the creators of the effects of technology, and while bootlicking Muslims suffering from the malady of mental inferiority, also think likewise, Allah Ta’ala mentions in many Aayaat of the Qur’aan Majeed that all

things operate by His command. The example in the aforementioned Aayat states that the ship sails by His Command.

It is Allah Ta’ala who inspires the brains of the atheist scientists with ‘brainwaves’ (*ilhaam*) for mundane and material progress and technological advancement. *Ilhaam* (Divine Inspiration) is not restricted to pious Muslims (Buzrugs/Walis). Kuffaar and even animals also are recipients of *Ilhaam*.

The *Ilhaam* for atheists pertains to materialism and matters of the world while *Ilhaam* to the Auliya generally concerns the Akhirat and issues of spiritual import. Muslims should not be awed by the technological strides of the kuffaar. All their progress in this field is by the Decree of Allah Ta’ala. It is He who inspires their brains with information which enable them to produce the effects of technology. All of this, according to the Qur’aan is “*little and temporary mundane provisions*”, and according to the Hadith it is *jeefah* (carrion).

POLISH OF THE HEART

Rasulullah (Sallallahu alayhi wasallam) said: “*Everything has a polish. The polish of the hearts is Thikrullaah. These hearts rust just as steel rusts.*” Someone asked: “*What is the polish (for the hearts)?*” Rasulullah (Sallallahu alayhi wasallam) said: “*Thikrullaah and Tilaawat of the Qur’aan.*”

INAABAT

**“Only those who turn to Allah (with repentance)
Heed (and derive lesson).”
(Al-Mu’min, Aayat 13)**

Only those who sincerely engage in Taubah and Reformation (i.e. Inaabat and Islaah) heed the warnings of Allah Ta’ala. Allah Ta’ala brightens their *Aql* to understand reality and to abstain from futility which darkens Imaan.

WILL NOT BENEFIT

Hadhrat Haatim Asam (Rahmatullah alayh) said: “A person who does not derive lesson from the *janaazah* which leaves his home, will not benefit from knowledge and naseehat (advice).” A heart darkened and hardened with sin will not derive any lesson from the *Janaazah* nor from the *Qabrustaan*.

THE SUNNAH LENGTH OF THE BEARD

Question

A Shaafi scholar claims that the fist-length beard is not Sunnah for Shaafis. See below from a supposed Deobandi scholar Shaykh Yasir Al-Hanafi attempting to minimise a “great Sunnah” and trivialising the concept of Makruh, thus opening the doors to fitnah.

The following video by Shaykh Saif Al-Asri, who is a notable Shāfi scholar, explains the ruling of shaving/lengthening the beard according to the Shāfi school. In summation:

- Keeping the beard is a great Sunna and we should all try to keep it.

- The mu'tamad (relied upon) position within the school is that shaving is makrūh and not haram, though some scholars have adopted the latter position. Shaykh Saif also cites names of several Shāfi scholars. *(The moron has no proper understanding of the technical terms ‘makruh’ and ‘haraam’. The consequences of both Makruh and Haraam is the Fire of Jahannam. He seeks to obfuscate the issue and confuse the minds of the ignorant and unwary with his misunderstanding of the technical terms. –The Majlis)*

- Keeping a fist long is not necessary. But one should lengthen it so much that it covers the skin of the face. *(Baseless, and slander. It is a*

blatant denial of the command of Rasulullah – sallallahu alayhi wasallam. – The Majlis)

I would advise my Hanafi brethren not to directly quote Shāfi primary sources especially if they are not trained within the school. *(We advise this moron, fake Shaafi ‘shaikh’ to abstain from quoting the Shaafi Math-hab. He lacks the requisite qualifications. – The Majlis)*

Also, remember that not everyone is a Hanafi & wears Salwār Qamīṣ - I'm sorry if that shocks you!" *(The moron should understand and be educated that only those Ulama who wear Shalwar & Qamees have a valid understanding of the Shariah. The morons and bootlickers of the west who dress in kuffaar style – suit and tie – are too stupid to understand the Qur'aan and Hadith. – The Majlis)*
(End of the deviate's ghutha)

Answer

The fact that the fellow displays his snout in a haraam manner on a haraam medium testifies for his corrupt understanding of the Shaafi position regardless of him being a Shaafi 'scholar'. He must be some cardboard or paper scholar, hence his corrupt and baseless claim. Both the so-called Hanafi, so-called Deobandi scholar and the Shaafi scholar are morons who are extremely deficient in academic knowledge, hence the

gaffes and the ghutha they have excreted via their mouths.

The shaikh's statement: *“Keeping the beard is a great Sunnah. We should try to keep it.”*, signifies kufr. He has made *Istikhfaaf* of the “great Sunnah”, hence he advises: *“We should try...”*. What does this chap mean by trying to keep the great Sunnah beard? It is Waajib to keep the great Sunnah beard. Denial of it is kufr. It is his western mentality which has spawned the malady of insignificance (*Istikhfaaf*) of such a “great Sunnah”.

This wayward sheikh, despite claiming to be a Shaafi scholar demonstrates scandalous ignorance pertaining to the official and ONLY Shaafi' Fatwa on the issue of the beard.

In *Al-Majmoo'*, Vol. 1, page 342, Imaam Nawawi states:

“It is mentioned in the Hadith: ‘Verily, lengthening the Beard is part of Fitrah. Al-Khataabi and others said: “It is to increase it (the Beard) and to leave it (to grow) without cutting it. According to us (Shawaafi’) cutting it is Makrooh as the Ajam do.” And, it was the style of Kisra (the Persian emperor) to cut the beard and increase the moustaches. Ghazaali said in Al-Ihya: ‘The Salaf differed regarding the length of the Beard. Thus, it has been said that there is nothing wrong to clasp it (with the hand) and to cut it below

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THE SUNNAH LENGTH OF THE BEARD

(Continued from page 19)

the fist. Ibn Umar and a group among the Taabieen did so. Sha'bi and Ibn Seereen approved of it. Hasan (Basri) and Qataadah said: It should be left long (i.e. to grow long) by virtue of the statement of Rasulullah (sallallahu alayhi wasallam): 'Lengthen the Beard.' ... The authentic view (of the Shaafi' Math-hab) is absolute Karaahat of taking (i.e. cutting) from it. On the contrary, it should be left in its (natural) state by virtue of the Saheeh Hadith: 'Lengthen the Beard.' Regarding the Hadith of Amr Bin Shuaib narrating from his father and he from his grandfather that Nabi (sallallahu alayhi wasallam) used to take (cut) from his

Beard from its width and its length, Tirmizi has narrated it with a Dhaeef Isnaad. Hence, it cannot be cited as proof (i.e. to formulate a rule)."

Imaam Nawawi does not say that it is permissible to shave the Beard. The following should be quite obvious from this citation:

- There is absolute Karaahat of cutting the Beard in any way whatsoever, even if it is longer than a fist-length.
- The difference among the Shaafi' Fuqaha pertains to cutting / trimming the Beard after it has become longer than a fist.
- The official Shaafi' view is to leave the Beard to grow regardless of the

length it will reach.

- The difference among the Shaafi' Fuqaha relates to the length of the Beard, NOT to shaving the Beard.
- Cutting / shaving the Beard was the practice of the Fire-Worshippers.

The Hadith mentioning cutting the Beard is rejected by the Shawaafi' for purposes of formulation of a *hukm* since Tirmizi has designated it to be *Dhaeef*.

Whoever is interested in this subject should read our book, *The Sunnah Beard- A Refutation of a Baatil concoction*. It is a 295 page book available on our website.

CUTTING THE TAILS OF SHEEP

EXTRACTS FROM FARMER'S WEEKLY

"Trials carried out a few years ago by Cape Wools at Tygerhoek Research Farm to evaluate the need for tail docking in Merino sheep found very little difference in breech (blowfly) strike between lambs that had been docked and those whose tails were left intact...

The researchers wanted to know whether tail docking influenced the prevalence of breech strike, affected weight gain, and helped to ease shearing, as well as whether long tails affected reproduction.

The tails of lambs in the control group were left intact, while the tails of lambs in the treatment group were docked

with a hot iron at the third palpable joint at about three weeks of age. Lambs were randomly allocated to either treatment within sexes...

Of the 161 tail-intact lambs (control group), 12 suffered from breech strike (7,5%), while 14 docked lambs out of 164 (8,5%) were similarly affected. It was therefore evident that no treatment effect was present...

Docking a tail too short can lead to increased predisposition to rectal prolapse, increased danger of skin cancer of the perineal region, higher risk of bacterial arthritis and greater risk of breech strike, as the ewe cannot raise its tail to defecate or urinate or flick flies away...

This means that short tails tend to lead to higher dag formation (a lock of wool matted with dung hanging from the hindquarters of a sheep) and, in ewes, more urine staining of the wool...

The article quotes a veterinarian as saying that most arthritis in Australian sheep is caused by bacterial infection due to bacteria entering the sheep's bloodstream via a wound. Even a skin tear is enough to introduce bacteria, and short tail docking is especially problematic...

According to the article, research conducted in the 1930s and 1940s before flystrike preventative chemicals were available reported that the flystrike rate in short-tailed sheep was more than double that in

(Continued on page 21)

TROUSERS BELOW ANKLES

Wearing the trousers on or below the ankles is Haraam. Severe warnings of punishment are sounded in the Ahaadith for this major sin. Some molvis who have a detestation for wearing their trousers in the Sunnah way, argue that the prohibition applies only if one has pride. That is, if the intention underlying the act is pride, only then will it be prohibited to wear the trousers below the ankles.

This argument is spurious and baseless. The reason of 'pride' stated in the Hadith is merely a reminder that the actual reason of wearing the trousers in this manner (below of the ankles) is in fact pride.

The purpose for wearing the garment below the ankles is nothing but pride. Why would a Mu'min wear his trousers below the ankles when he is aware that Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah did not wear their garments below the ankles? In fact, they were averse to it. So what induces the Muslim to wear his trousers in a manner which is in conflict with the practice and command of Rasulullah (Sallallahu alayhi wasallam)?

The mention of 'pride' in the Hadith is similar to the mention of 'chastity' in the following Qur'aanic aayat:

"Do not compel your slave-women into prostitution when

they intend to remain chaste..." (An-Noor, Aayat 33)

It does not follow from the stipulation of 'chastity' that it would be permissible to compel the slave-women into prostitution if they did not have the intention of remaining chaste. An evil is not rendered lawful by even a good intention. Even if the slave-woman was not chaste and had no intention of remaining chaste, it was not permissible to force her into prostitution.

Similarly it is not permissible to wear the trousers below the ankles even if one hallucinates that one has no pride.

QUR'BAANI - ANIMALS WITHOUT TAILS

Qur'baani of sheep without tails is not valid. The purpose of those who insist on making qur'baani of sheep even without tails, is nothing but mutton consumption. They do not prefer eating goat mutton, hence their mercenary molvis issue fatwas of permissibility.

The arguments proffered for the hallucinated health benefits of docking the tails of sheep

are inspirations of Iblees. Numerous kuffaar experts have substantiated the harms of cutting the tails.

Muslims, especially molvis, who present such spurious and baseless arguments to bolster the view of farmers who cut the tails of sheep are in fact guilty of implied kufr. They imply that, Nauthubillah, Allah Ta'ala had created tails for

sheep without valid reason. Their *baatil* arguments imply that the tail which Allah Ta'ala has created for sheep, harms the sheep and causes disease. This kufr idea is the effect of diseased brains about which the Qur'aan Majeed states:

"Thus, does Allah casts Rijs (filth) on those who lack understanding."

Qur'baani of animals without tails is not valid.

CUTTING THE TAILS OF SHEEP

(Continued from page 20)

long-tailed sheep...

In long-tailed sheep, 13 sheep out of 100 had fly strike, in medium-tailed sheep the rate was 27 per 100, and in short-tailed sheep it was 38 per 100.

A very short tail exposes the breech to sunlight, which can lead to cancers of the perineal region. Rectal prolapse is also more common in sheep with short-docked tails, due to muscle damage.

If sheep are coughing from

pneumonia (common in all sheep-raising regions of Australia), they are far more likely to suffer rectal prolapse where the tail has been docked too short.

Prolapse is generally fatal... In short, there is no good reason for a short tail, according to the *Beyond the Bale* article."

SHAVING THE BEARD A VIEW OF KUFR

Modernist, deviate so-called adherents of the Shaafi Math-hab of this age perpetrate the kufr LIE of claiming that it is permissible according to the Shaafi Math-hab to shave the beard. On the contrary, according to Shaafi Fuqaha of the highest calibre, shaving of the beard is likened to 'lopping off of the penis' (*jubbuth thakar*), and those who do so are hermaphrodites. A notorious proponent of kufr views, one jaahil called Maqdisi is among such deviates.

Imaam Haafiz Allaamah Abu Hafs Umar Bin Ali Bin Ahmad Al-Ansaari Ash-Shaafi, popularly known as Ibnul Mulaqqin is the Shaikh of Ibn Hajar Asqalani. He flourished in the 7th century Hijri and was amongst the foremost authorities of the Shaafi' Math-hab.

In an abortive attempt to extravasate support for his *ghutha*, Maqdisi states:

"After quoting the statement of Imam al-Halimi in his Minhaj, 'It is not permissible for anyone to shave his beard or his eyebrows,' the great scholar and hadith-master, Ibn al-Mulaqqin commented, His position regarding shaving the beard is a wonderful position, despite the fact that the position that is prevalent in the school is that it is (merely) disliked (Ibn al-Mulaqqin, al-I'lam bi fawa'id umdat al-ahkam)"

There is absolutely no support in Ibn Mulaqqin's statement for Maqdisi's beard-shaving view. Imaam Al-Halimi (338 – 403 Hijri) was

the student of Imaam Qaffaal (291 – 365 Hijri). He was among the very senior Shaafi' Fuqaha among the Mutaqaddimeen, and he was on the scene of Islamic history almost four centuries before Ibnul Mulaqqin. Whilst Ibnul Mulaqqin was a "great scholar and a hadith-master", the status of Imaam Al-Halimi is by far superior.

Maqdisi has also perpetrated chicanery in the manner he has cited Ibnul Mulaqqin. The full statement of Ibnul Mulaqqin appearing in the kitaab mentioned by Maqdisi is:

"Al-Halimi said in his Minhaj: It is not halaal for anyone to shave neither his beard nor his eyebrows even though he may shave his (moustache because there is benefit in shaving it (the sibaal, and that is to prevent greasy food sticking in it and bad odour. On the contrary, shaving the beard is despicable, ostentation and emulating women. Thus it (shaving the beard) is like cutting off the penis. That which he (Al-Halimi) has mentioned regarding the beard is excellent even though the prevalent view in the Math-hab is Karaahat."

Regarding Karaahat (being Makrooh), Ibnul Mulaqqin states in the very same Kitaab: *"...In the Urf of the Sahaabah, the difference between Tanzeeh and Tahreem prohibition is related to Ilm (Knowledge). However, in relation to amal (practical implementation of*

the laws), they (the Sahaabah) did not differentiate in it. But, they said: 'They (the Sahaabah) used to totally abstain from Makrooh, whether Tanzeehi or Tahreemi except due to need...'"

The chicanery perpetrated by Maqdisi is the interpolation of the word 'merely' and the term 'disliked'. Ibnul Mulaqqin does not say: *"the prevalent view in the school is that it is (merely) disliked"*. This is a blatant lie attributed to Ibnul Mulaqqin. Neither does Ibnul Mulaqqin minimize the absolute importance of the prohibition stated by Imaam Al-Halimi nor does he aver that shaving the beard is 'merely disliked'. On the contrary, Ibnul Mulaqqin upholds and supports the view of Imaam Haleemi. This is evident from the fact that Ibnul Mulaqqin describes the stance of Imaam Haleemi as 'excellent'. He furthermore, highlights the evil of shaving the beard by reproducing Imaam Haleemi's analogy of shaving the beard with lopping off the penis. It is quite obvious that Ibnul Mulaqqin supports the view of Imaam Haleemi in the condemnation of the practice of beard-shaving.

Our detailed refutation of the kufr of these vile deviates is available in our book: *THE SUNNAH BEARD – A REFUTATION OF A BAATIL CONCOCTION*. It is a 295 page book available on our website.

(Continued from page 1)

Qunoot Naazilah. If Qunoot during times of calamity had been the permanent Sunnah practice, the Hanafi Fuqaha would not have presented the view of *Naskh (Abrogation)*.

According to the later Fuqaha of the Ahnaaf, Qunoot Naazilah is valid and permissible. This much later view, centuries after the Fuqaha Mu-taqaddimeen, does not explain

QUNOOT NAAZILAH

the complete silence of the most senior Fuqaha and Aim-mah Mujtahideen of the Hanafi Math-hab, namely, Imaam Abu Hanifah, Imaam Abu Yusuf, Imaam Muhammad (Rahmatullah alayhim) and of all the early Fuqaha.

According to the Hambali Math-hab, Qunoot Naazilah is Sunnah in only Fajr Salaat.

There is considerable difference of opinion in this regard in the Maaliki Math-hab. The preferred view is that it is Mustahab to recite Qunoot silently in only Fajr Salaat.

Qunoot Naazilah in all the Salaat is the view of only Imaam Shaafi (Rahmatullah alayh).

Our booklet QUNOOT-E-NAAZILAH THE STANCE OF THE HANAFI MATH-HAB further elaborate this subject.

IMAAM MAHDI – THE PRELUDE OF FITNAH

The condition of the Ummah preceding the era of the appearance of Imaam Mahdi (Alayhis salaam) will be most appalling. The Hadith in this regard states:

“The hearts of the Mu'mineen will die just as the physical bodies die because of the severity of the calamities, killing, the successive occurrence of fitan (evil, anarchy, etc.), the elimination of the Sunnah, the rise of bid'ah and abandonment of Amr Bil Ma'roof Nahy Anil Munkar. Then Allah will revive the dead Sunnah with Mahdi Muhammad Ibn Abdullah....”

Many Ahaadith mention the predominance of evil, strife and anarchy being the prelude to the appearance of Imaam Mahdi (Alayhis salaam). Today the entire world is submerged in *fitan* of a multitude of kinds. Since the appearance of Imaam Mahdi (Alayhis salaam) will be in Makkah Mukarramah, it is quite evident that *fitnah* will be the dominant feature and occupation of Arabia. The rise of

villainy, fisq, fujoor and kufr in Arabia is occurring at a stupendous rate.

Who could have dreamt a few years ago that the ‘custodian of Musjidul Haraam and Musjidun Nabawi – the ruler of Arabia - would be a real, hardcore MURTAD such as the Iblees incarnate MBS? This Iblees is the prelude for Imaam Mahdi (Alayhis salaam). So it appears. Allah knows best.

The prelude, in addition to strife, anarchy, bloodshed, fisq, fujoor, kufr and total chaos, will be an Arabia without a viable government. It will be a lawless land of fitnah and fasaad. It will be in such a scenario that Imaam Mahdi (Alayhis salaam) will make his appearance. The events of satanism transpiring currently in Arabia are the signs of Athaab (Punishment) which must necessarily strike the millions of murtaddeen of the country – the murtaddeen whom the MBS Iblees incarnate mirrors.

“They transgressed in the land and caused Fasaad (anarchy/mischief/villainy) in abundance.

MEDICAL TREATMENT

Once when Hadhrat Waheeb Bin Dard (Rahmatullah alayh) was sick, a Nasraani (Christian) physician was brought to attend to him. The physician asked: “*What is the matter?*” Hadhrat Waheeb said: “*Ma-aathallaah (I seek refuge with Allah)! I shall never tell you what is wrong with me.*” Those present said that he should explain to them. They would then explain to the physician. Hadhrat Waheeb said: “*Subhaanallaah! What kind of intelligence do you have? You advise me to complain about Allah Ta'ala to His enemy (the Nasaara). All of you, get out from here!*”

Then your Rabb struck them with the Whip of Athaab. Verily, your Rabb is ever vigilant.”
(Al-Fajr)

No one should be lulled into oblivion (*ghaflat*) by the respite allowed by Allah Ta'ala

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 11)

A. In this case it is not permissible for you to obey your parents. Separate accommodation is the Waajib right of the wife. If she insists, you have no option but to respectfully decline the instruction of your parents.

Q. I am a female. My parents demand that I attend university. I have refused. They say

that I am disobedient and I will be punished by Allah Ta'ala for disobeying my parents. Does the Shariah oblige me to obey my parents who want me to pursue a secular career and attend university?

A. It is haraam for you to attend the university brothel. It is haraam to obey this haraam order of your parents. Politely,

respectfully and firmly refuse. Do not displease Allah Ta'ala for the sake of pleasing the haraam wishes of your parents. They have no right to force you to commit haraam and to ruin your Akhlaaq and despoil or eliminate your Imaan by casting you into the vortex of fisq, fujoor and kufr.

MINOR SINS?

When Hadhrat Muhammad Bin Munkadir (Rahmatullah alayh) was on his deathbed, he began to cry. When asked for the reason for crying, he said: "I cry over some sins which I had considered to be minor whilst in reality all sins by Allah are great."

Hadhrat Aishah (Radhiyallahu anha) said: "*Beware of regarding sins to be minor (or insignificant).*"

In practical life there is no sin which is minor. The classification of *Kabeerah* (Major) and *Sagheerah* (Minor) are of technical import. Those who commit sins on the understanding of such acts being 'minor' are preparing themselves for the Fire of Jahannam.

THE JANAAZAH

Hadhrat Haatim Asam (Rahmatullah alayh) said: "A person who does not derive lesson from the Janaazah leaving his house will not benefit from Knowledge and Naseehat (Deeni Advice)."

This is the condition of the hardened hearts of almost all people. Even the death of near and loved ones do not distract them from their worldly sinful pursuits and indulgences.

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**Rajab 1445
January 2024**

**ZAKAAT NISAAB R 8,600
MEHR-E-FATIMI R 21,700**



"VOICE of ISLAM"



Roses have
thorns!
The Haqq too
has thorns!
"We strike
baatil with the

Haqq. Then it crushes the
brains of baatil." (Qur'aan)

**"Sadqah
eliminates
sins just
as water
extinguishes
fire."
(Hadith)**

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THE REWARD OF PITY AND MERCY

AND PUNISHMENT FOR CRUELTY

A LESSON FOR SANHA & MJC

The episode narrated here should provide salubrious lesson for SANHA, MJC and the Cartel of brutal killers of billions of chickens.

A man journeying through the desert was overcome with thirst. Water was nowhere available. Suddenly he came by a well. He climbed into the well and quenched his thirst. When he emerged, he saw a dog in dire straits because of thirst. This person again went into the well and filled his leather sock with water. Holding the sock with his

teeth, he clambered out of the well and gave the water to the dog to drink. Allah Ta'ala forgave all the sins of this man by virtue of this act of kindness.

After Rasulullah (Sallallahu alayhi wasallam) had narrated this episode, the Sahaabah asked if there was reward for service to even animals. Rasulullah (Sallallahu alayhi wasallam) said that there was reward for every living creature.

In the Hadith a similar episode is narrated. In that episode a prostitute passing by a well saw a dog heavily panting by a well. It was on the verge of death due to thirst. The prostitute filled her leather sock with water and gave it

to the dog. Allah Ta'ala forgave all her sins.

In another Hadith is the episode of a 'pious' woman who was cruel to a cat. Her piety was negated by her cruelty. She will be assigned to Jahannam where the cat will torture her.

SANHA, MJC & the Cartel of Devils should ponder and endeavour to understand the brutality of mercilessly killing billions of chickens by the devil's system of killing which Rasulullah (Sallallahu alayhi wasallam) described *Shareetatush Shai-taan*. How can these rubbish molvis and rubbish sheikhs sleep in peace while billions

(Continued on page 23)

NOT DESERVING OF AID

A man from the tribe of Bani Makhzoom once came to Hadhrat Uthmaan (radhiyallahu anhu) and complained of his inability to pay his debts. He requested financial assistance. Hadhrat Uthmaan (radhiyallahu anhu) said: "If you are truly deserving, arrangements will be made to settle your debts."

The man said: "O Ameerul Mu'mineen! Why should I not be deserving when you are aware of my family and tribe."

Hadhrat Uthmaan: "Can you recite the Qur'aan?"

The Man: 'No.'

Hadhrat Uthmaan: "Come near to me."

When the man was close to him, Hadhrat Uthmaan (radhiyallahu anhu) with his spear ignominiously stripped the man of his turban. Removing the turban in this manner was to publicly disgrace a man who could not recite the Qur'aan Majeed. Then he called one of his companions and instructed: "Take this buf-

foon and don't allow him to leave you as long as he has not learnt to recite the Qur'aan."

Thereafter another person appeared and also explained his inability to pay his debts. Hadhrat Uthmaan (radhiyallahu anhu) asked him to recite 10 verses from Surah Anfaal and 10 verses from Surah Baraa-ah. When he had satisfactorily recited these verses, Hadhrat Uthmaan (radhiyallahu anhu) commented: "We shall settle your debts. You are deserving."

Questions and Answers

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Q. *A Salafi woman who studied in a Salafi institution is circulating the following message that Salaat Dhuha, Ishraaq, and Awwaabeen are different names for the same Salaat. These names apply to only what we know to be Ishraaq. There is no Awwaabeen after Maghrib Salaat. What is the reality of her claims?*

A. The reality of her claims is bunkum. The salafi aunt is stupid. She has been brain washed by the deviates of the salafi institution. While there are differences in the opinions of the Fuqaha pertaining to these Masnoon Nawaafil Salaat, the claim that all the Masnoon Nawaafil refer to only one Salaat is the inspiration of Iblees whispered into the retarded brains of the deviate Salafis.

Just ignore the rubbish they disgorge. About 15 minutes after sunrise commence the time for Ishraaq Salaat which is two or four raka'ts. About an hour thereafter, will be the best time for Dhuhaa (Chaasht) Salaat which consists of up to 16 raka'ts. After Maghrib, perform at least six raka'ts. These are called Awwaabeen.

Ignore the stupid deductions made by the stupid deviate salafis. The salafi aunt being a specimen of the Naaqisaatul Aql species of mankind simply regurgitates the nonsense dinned into her ears by her deviate tutors.

Since these different Masnoon Nawaafil are substantiated by the permanent practice and statements of the

THE APES AND PIGS OF DEVIL'S TEAM

Q. *There is a group calling themselves 'Deen Team'. This group's primary activity is kuffaar sport. They have organised a soccer tournament. Is this permissible?*

A. The scoundrels who organize haraam sports are followers of Iblees. The appropriate name for them is Devil's Team. They are apes and pigs according to the Hadith.

It is mentioned in the Hadith of our Nabi (Sallallahu alayhi wasallam):

"People of this Ummah indulging in sport and futility (sport, music, and the like) will rise in the morning dis-

figured into apes and pigs"

In another Hadith it is mentioned:

"Whilst indulging in sport and futility, Allah Ta'ala will cause the earth to swallow them. ... Allah will send showers of stone from the sky as was sent upon the nation of Loot (Alayhis salaam)."

The time will still come for such scoundrels and devils of this Devil's Team to be physically transformed into pigs and apes. Currently they have the hearts of apes and swines. They will still acquire the faces of apes and pigs.

Fuqaha and Ulama, and have been performed by the Ummah for more than 14 centuries, there is no need to refute the nonsense of the woman academically.

Q. *Can I go on a journey with my stepfather if my mother is also present?*

A. Your stepfather is not a valid mahram for you on a journey. It is not permissible to go with them for Umrah.

Q. *While sitting on the same spot, if I hear three different Sajdah Aayats from different students, how many Sajdah should I make?*

A. For different Sajdah Aayats, different Sajdahs are necessary. Even if you are sitting in the same spot, three Sajdahs will be incumbent.

Q. *Is smoking Makrooh or Haraam? Is it permissible to*

sell cigarettes?

A. Smoking is HARAAM. There is no practical difference between Makrooh and Haraam. The consequences of both are the Fire of Jahannam. It is haraam to sell cigarettes.

Q. *Is it permissible to kill flies using sticky ribbon flycatcher traps and mouse glue to trap mice?*

A. Using the sticky ribbon flycatcher trap and mouse glue is not permissible. It is torture.

Q. *What are females supposed to do if a close relative dies? Usually, women from all over congregate at the mayyit's house. Men and women are present. Some sit by the mayyit to recite the Qur'aan. Other engage in conversation.*

A. It is not permissible for women to go to the home where a janaazah is being ar-

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ranged. The prevailing custom is for hordes of women to congregate at the home of the deceased. This is not permissible. The women sitting in the room of the mayyit to recite Qur'aan Shareef is not permissible.

When someone close to you passes away, then remain at your home unless you are required to give ghusl/kafan to the female mayyit. After the janaazah has left and there are no men around, then go to the house to sympathize with the bereaved family. After a few minutes return to your home. Do not stay too long, making conversation and wasting time.

Q. Is it permissible to pay with interest visa fees for countries such as Oman and UAE?

A. The visa fees may not be paid with interest.

Q. Is it proper for Muslims to recite Qunoot Naazilah in all Salaats?

A. It is improper. Qunoot Naazilah may be recited only in Fajr Salaat according to the Hanafi Fuqaha.

Q. The Imaam overslept for Fajr. Having forgotten to make qadha, he led the Zuhr Jamaat. He is a Saahib Tar-teeb. What is the state of his Zuhr and that of the Muqtadis?

A. If the Fajr qadha was not in his mind at the time of leading the Zuhr Salaat, then the Salaat is valid. However, if whilst performing Zuhr, he remembers that he has to make qadha of Fajr, then the Salaat is not valid, neither his nor the Salaat of the Muqtadis.

Q. Not so long ago there was a function at the Nurul Islam

MAULANA DAWOOD SEEDAT

Q. Some time ago The Majlis had published an article in condemnation of Maulana Dawood Seedat on the issue of polygamy. What is the status of the Maulana currently?

A. Maulana Dawood Seedat Sahib is an Aalim of the Haq. We all commit errors. We are informed that he no longer subscribes to the error. His retraction is the evidence for his stance on the Haq. Our errors are in greater abundance than his. We request the Maulana Sahib to make dua for us.

Masjid in Lenasia. The title of the function was: Qari Yousuf Noorbhai Awards. It was sponsored by Jusa, Radio Islam and some other modernist groups. What is the Shariah's view?

A. It was a haraam, satanic, merrymaking function of riya and takabbur. The organizers are deviates and agents of shaitaan. The four groups who sponsored the stupid function of riya are devils in human form. The very title is laughable for its stupidity. The brains of the organizers of this stunt are vermiculated with shaitaani urine. Shaitaan has jolted their brains out of equilibrium, hence they gravitate to only khuraafaat (nonsense – haraam nonsense).

Q. After completing the rites of Umrah, without shaving/trimming my hair, I changed into normal clothes. Do I have to sacrifice an animal?

A. As long as you do not shave or trim your hair, you remain in the state of Ihraam. You have to shave/trim your hair to be released from Ihraam. You have to pay the penalty of Dumm. An animal has to be sacrificed in the Haram area. Since donning clothes if you

have committed other prohibitions of Ihraam, there will be penalties for such acts of prohibition as well.

Q. I missed Zuhr Namaaz at home. I did not make qadha before going on a journey. Along the journey I recalled the qadha. Should I make the qadha also Qasr?

A. The musaafir who had missed Salaat at home should make qadha of the full Salaat, not Qasr even if the qadha is made on the journey. If he misses Salaat on the journey and makes qadha only after returning home, then the qadha has to be made Qasr even at home.

Q. A woman who is about to get married stipulates in the Nikah contract:

*** A second marriage is not allowed**

*** The husband must give 30% of his earnings to her for pocket money**

*** 50% of his assets will be for her**

*** She will be free to work and earn.**

Are these conditions valid?

A. This evil woman who stipulates the haraam conditions is not a Muslim. She should renew her Imaan if she opts to be

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a Muslim. The man who accepts the stupid, disgraceful haraam conditions must be an imbecile. He is indeed a stupid cuckold (dayyooth).

Q. A person has a substantial amount of money in a provident fund. The fund is compulsory. For Zakaat purposes should he take into account the amount he has in the provident fund. He has no access to the funds.

A. The money in the provident fund does not belong to the person if the fund is a compulsory one. He will become the owner of the money only the day he is given access to the funds. As long as he has no access to the funds, it will not be taken into account for calculating Zakaat.

Q. A muqtadi delays in Sajdah so long that the Imaam begins Surah Faatihah in the next raka't. Is the muqtadi's Salaat valid?

A. While his Salaat is valid, his delay is Makrooh Tahreemi and sinful.

Q. A late-comer joined the Salaat after the Imaam had made Sajdah Sahw. Shoud he make Sajdah Sahw?

A. No, Sajdah Sahw is not incumbent for him.

Q. A latecomer joined the jamaat as the Imaam had just completed one Salaam. What is the ruling?

A. His iqtida is not valid. He performs Salaat alone.

Q. Due to an error, Sajdah Sahw was Waajib. Since Sajdah was not made, the Salaat was repeated. A latecomer joined the second jamaat which was repeating the Sa-

laat. What is the position of the Salaat of the latecomer?

A. The latecomer's Fardh is not valid. The repeated Salaat is Nafl, hence the latecomer has to perform his own Fardh Salaat.

Q. In the second raka't the musalli remembers that he had only made one Sajdah in the first raka'at, what should he do?

A. He should immediately make one Sajdah, then repeat whatever he had done before the Sajdah. Also he has to make Sajdah Sahw.

Q. A Masbooq (latecomer) joins the jamaat in Tashahhud. As he begins to recite Attahiyaat, the Imaam makes Salaam. What should he do?

A. He should complete Attahiyaat.

Q. A Muqtadi, due to a valid reason, makes Salaam after Attahiyaat. Is his Salaat valid?

A. Yes, his Salaat is valid.

Q. A Muqtadi completed his Takbir Tahrimah before the Imaam began his Takbeer. Is his Salaat valid?

A. No, his Salaat is not valid.

Q. A man in anger gave his wife three Talaaqs. He has been diagnosed with OCD. Sometimes his anger is so overpowering that he cannot control himself. A Mufti says that due to the OCD the three Talaaqs are not valid. What is the status of his Nikah?

A. There are many men who have this OCD excuse when they utter three Talaaqs. They are perfectly normal in all their activities. Their 'ocd' surfaces

SHIA FRAUDS

Hadhrat Ali (Radhiyallahu anhu) said:

"During the Last of Ages (Aakhiruz zamaan) will emerge such people who will have a derogatory nickname. They will be called 'Ar-Raafifah'. They will falsely claim to be our partisans (shiah) whilst they will not be our partisans. The sign of that is that they will vilify Abu Bakr and Umar. Wherever you find them, kill them, for verily, they are Mushrikoon."

(Al-Ajurri's Ash-Shareeah)

only by their wives. They drive, attend to their business, interact with people and do everything normally and correctly. If a policeman should insult them, their OCD will not goad them to react with anger. They will not display anger for someone stronger than themselves. It is only by the wife that the OCD chap displays the prowess of his anger. The coward's excuse is not valid. The Mufti's fatwa is baseless. He erred in his understanding of the OCD fellow. All three Talaaq are valid. The Nikah has finally and irrevocably ended.

Q. Before consummation of the marriage, the husband died. Does the wife inherit?

A. Yes, she inherits in his estate. Similarly, if the wife dies prior to consummation, the husband inherits in her estate.

Q. How should the estate of the deceased be distributed if his wife is pregnant?

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A. When the wife of the may-yit is pregnant, it is advisable to postpone distribution of the estate until the birth of the child so as to ascertain its sex. The child may also be still-born, hence it will not be an heir.

Sometimes twins, triplets or quadruplets may be born.

If the estate is divided prior to the birth of the unborn child/children, the division will not be valid. A redistribution will have to be effected. It is, therefore, best to delay the distribution until the child/children have been born. However, if the heirs decide on immediate distribution, the unborn should be assumed a male and the share of one male should be held in trust.

When the child is born a male, the distribution already effected will remain valid. If the child is a female, the distribution will be correctly rearranged.

MISTAKEN NAME

In Vol.27 No.3 of *The Majlis* the following question appeared:

Q. The father made an error when naming the daughter to be married. He has a few daughters. The daughter Maryam was supposed to be the bride, but the father mistakenly told the Imaam that Aishah is the bride. Thus at the nikah the name Aishah was mistakenly mentioned. Was the nikah valid?

The answer was incomplete. The answer is as follows:

A. The nikah to Aishah was valid despite her name being erroneously mentioned. How-

ever, the validity is suspended on Aishah's approval. If she does not approve, then the husband should issue Talaaq to Aishah, if he so wishes, then his nikah should be performed with Maryam.

Q. Does breast-feeding create ties of inheritance?

A. No, breast-feeding does not give rise to ties of inheritance.

Q. We are 4 partners in a business. One partner has died. Do his heirs assume his partnership share? Do they become partners in the business. What should be done when a partner dies?

A. The partnership in respect of the deceased partner has terminated. You were supposed to have assessed the financial state of the business the very day he had died. His share of the assets was supposed to have been immediately paid to his heirs.

The heirs do not become partners automatically. They cannot demand to be accepted as partners. If the existing partners agree to accept them, then a fresh agreement should be contracted with them.

Q. When a partner dies or withdraws from the partnership, must he be paid in cash?

A. No, it is not incumbent to pay in cash to the heirs or to the one who is withdrawing from the partnership. If they demand immediate payment, their right extends to all the assets – to the cash, stock, vehicles, fixtures, fittings, etc. Firstly, the value of their share should be calculated. Then an arrangement should be made to pay them, either in cash, or in

DENIGRATING FARDH SALAAT

MOLVI SA'D'S THEORY

Q. Molvi Sa'd of the Tabligh Jamaat has elevated Nafl Salaat above Fardh Salaat. He emphasizes more fadhielat (virtue) for Nafl Salaat. Is this correct?

A. Molvi Sa'd of the Nizaamuddeen faction of the Tabligh Jama't is a weird character. The nonsense he disgorges borders on kufr. The difference between Fardh and Nafl Salaat is immense. The virtues of Nafl Salaat cannot be elevated to that of Fardh Salaat. While abstention from Nafl is deprivation from thawaab in the Aakhirat, abstention from Fardh is the punishment of the Fire of Jahannam. Sa'd's talk on Nafl and Fardh Salaat is bunkum and dangerous for Imaan.

instalments or part cash and part other assets.

Q. Is it permissible to pay wages to active partners?

A. It is not permissible to pay wages to partners even if they actively work in the business. Partners are entitled to only profit, not to profit plus wages. Wages for partners are in the category of Riba.

Q. Is it permissible for a group to perform Jumuah in the plane in the Salaat cubicle?

A. Jumuah in a plane is not

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valid. Only two raka'ts Zuhr should be performed.

Q. What are the rules for a husband with two wives? How should he treat them. Please explain in detail.

A. We have explained the issue in detail in our book, *The Pious Husband*. The book is available on our website.

Q. I am a musaafir at a place where I am staying for 11 days. On the 11th day I intended to stay another 8 days. Should I perform Salaat in full or Qasr?

A. You are still a Musaafir since you did not make the niyyat of staying 15 days. Perform Qasr.

Q. There is a delicate situation and I am in need of urgent advice on how to respond. A revert (female) on learning that a wife needs the permission of her husband to leave the house became quite upset to the point of wanting to leave Islam. What advice is there to make her understand?

A. Imaan is predestined and decreed by Allah Ta'ala. If she wants to leave Islam, it will be good riddance. There is no need to 'make her understand' of her folly. Hidaayat comes from only Allah Ta'ala. Her being upset is the sign of her kufr and that Imaan is not meant for her. If Allah Ta'ala has decreed Jahannam to be her abode, she will then renege from Islam. On the other hand, if Allah Ta'ala decrees Jannat for her, she will remain a Muslim. So, do not fret and worry about her. Let her make her exit from Islam. Her 'exit' will

INVOLVEMENT WITH BANKS

Question

Since withdrawing from an ATM does indeed incur interest charges, an alternative method involves transferring the money twice via PayPal.

Person A would send \$100 to Person B through PayPal using their credit card. PayPal will charge a fee for effecting the transfer, and Person B will end up getting only \$90 as a result. Afterwards Person B will re-transfer the money to Person A, and PayPal will again charge its fee.

Person A will now be left with \$80. Since the money is now out of his credit card and inside his PayPal balance, he can make another transfer to his debit card (PayPal fees apply yet again) and then use that to withdraw from an ATM and pay his creditor.

Person A will have to pay \$100 afterwards to the credit card company for the initial loan. In order to offset the fees charged by the credit card company, PayPal also charges more to transfer using a credit card. Because of this, the credit card company will ultimately receive more than the principal (\$100) when you factor in the fee they charged PayPal.

Also note that PayPal doesn't allow money to be withdrawn directly from a credit card into one's PayPal

balance. One has to go through a multi-step, fee-laden process like how I described above (Person A to Person B, and then the reverse) before they can transfer the money into their debit card. The creditor also doesn't have a PayPal account to replace the role of Person B in said process.

Answer

This is a stupid satanic stratagem. Regardless of the type of arrangement one has with any bank whatsoever, whether it is some card arrangement, paypal, current account, savings account, etc., etc. interest is unavoidable. There is no bank that does not operate on the basis of interest.

The lifeblood of banks is interest. It does not matter how we may interpret bank transactions and what type of stratagem we cite and fabricate to legalize bank dealings, all bank dealings are haraam.

However, in view of the real need, the Shariah permits indulgence in haraam to the degree of need. Therefore, forget about the stratagem you devise. If there is a real need, then use the card or the banking account. If there is no pressing need, then it will not be permissible. No one in this age is saved from the satanic vapours of riba. All banks and all their dealings are effects and artefacts of Iblees.

be a mere technicality, because she never was in reality in Is-

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lam.

Q. I attended a function where the salaami was recited. All stood up for reciting it. What is one supposed to do in such a position?

A. The error was to attend the haraam function. Standing up and reciting the bid'ah salaami aggravate the prohibition. It is bid'ah to stand and recite the salaami. It is not permissible. The one sin was to attend the function. The second sin was to stand for the bid'ah recitation.

Q. Is it permissible for the husband to enter the grave to assist with the burial of his wife? Can he carry her Janaazah?

A. When it is permissible for other males to carry the Ja-

naazah of a woman, what doubt do you have about the husband also carrying? Regarding entering the grave, only the Mahram males of the woman may enter, not the husband. However, if mahrams are not available, then the husband and others have no option but to attend to the burial.

Q. My intention is to go on safar (journey) for about 20 days. However, I will not be staying at one place for 20 days. How should I perform Salaat?

A. Even if a person spends ten years or the rest of his life travelling from place to place, but never making the intention of staying 15 days at one place, he will remain a musaafir.

Q. When one leaves one's hometown to go on a journey, at what point may Qasar Salaat be performed?

A. If a person sets out from his home town to travel 77km or more, then he becomes a musaafir, even if he has not yet reached 77km. He will perform Qasar Salaat as soon as he leaves the boundary of his home town.

Q. Sorbitol is sugar alcohol. Is this alcohol permissible? A Mufti says that according to Imaam Abu Hanifah (Rahmatullah alayh) and Imaam Abu Yusuf (Rahmatullah alayh) all non-grape alcohols are permissible. Please comment.

A. The 'mufti' is stupid. The Fatwa of all four Math-habs is on prohibition. Sorbitol and all kinds of alcohols are haraam according to all Four Math-habs. Just ignore the technical

and academic discussions and differences. Academical technicalities are generally antique and not for practical implementation.

Q. Airlines allow passengers to take aboard hand luggage of specific dimensions and weight. The staff allows passengers to carry more than what is specified. Is this permissible?

A. It is necessary to abide by the restrictions and conditions of the airline. Violation is not permissible.

Q. What advice is there for my brother who wants to marry a Salafi woman?

A. The marriage is valid, but will be very problematical. With a salafi wife, your brother will most certainly be confronted with many problems. There will not be *munaasabat* (compatibility). Salafi women are generally obstinate in their opinions and practices. The differences between salafis and Hanafis are many. Marriage with her is not advisable.

Q. Can one perform Tawaaf for another person?

A. The *thawaab* of Tawaaf or of any act of Ibaadat may be bestowed to any person.

Q. Are lung transplants permissible? It is an emergency.

A. Lung transplants are also not permissible even in this case. *Maut* (Death) comes at its appointed time. The transplant will not prolong *Maut* by a minute.

Q. My daughter wants two piercings in each ear. Is this permissible?

A. The two piercings per ear are not permissible. It is a

FRAGRANCE AND STENCH

Someone asked Hadhrat Su-fyaan Bin Uyainah (Rahmatullah alayh): "*Do the Recording Angels become aware of a thought which a person has not as yet implemented?*" Hadhrat Uyainah said: "Kiraaman Kaatibeen (the two Recording Angels) are unaware of the *Ghaib* (the Unseen). However, when a person makes an intention of a good deed, his body emits a wonderful fragrance. From this fragrance the Angel understands that the person is intending to do good.

If he intends to do evil, his body emits a foul stench. Thus the Angels understands that the person has made an evil intention."

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kuffaar style, hence not permissible.

Q. Subh Saadiq at our location is 1 hour 20 minutes before sunrise. Sunrise is 5.02. However, Fajr is observed at 3.18. Is this correct?

A. The exact time will be known only if the Subh Saadiq phenomenon is physically observed. All times which have not been established by physical observation lack certitude. If at your location Subh Saadiq is 1 hour 20 minutes before sunrise, then Fajr time begins at 3.42, not 3.18.

Q. A muqtadi went into ruku' before the Imaam. Is his Salaat valid?

A. Although the muqtadi's act is Makrooh Tahrimi, his Salaat is valid as long as he was in ruku' when the Imaam entered into ruku'.

Q. The muqtadi went into ruku' only after the Imaam

came out of ruku'. Is his Salaat valid?

A. The muqtadi's delay is Makrooh Tahrimi. Nevertheless, his Salaat is valid as long as he made ruku' before the Imaam began going down for Sajdah.

Q. In Cape Town there is a Musjid where Christian music was played on a day they called 'Open Mosque'. It was an interfaith function where they equated Christianity with Islam. What is the status of the Muslims who had organized this function?

A. You are mistaken regarding the organizers. They are not Muslims nor is the venue a Musjid. It is a kuffaar temple and the people who participated and organized are all kuffaar.

Q. A Mufti says that holding the staff (asa) when reciting the Jum'ah Khutbah is Mustahab. Is this correct?

A. It is incorrect. The customary asa is bid'ah.

Q. A Salafi says that when reciting Tasbeeh on the fingers only the fingers of the right hand should be used, not the fingers of the left hand. The practice of most people is to use both hands. Please comment.

A. The Salafi is ignorant. The fingers of both hands should be used to count the number of Tasbeehaat. The left hand is used to even hold the Qur'aan Majeed, so what precludes its use for reciting Tasbeeh?

Q. Is it wrong for grandparents not to attend the Nikah and Walimah of their grandchild?

A. There is nothing wrong even if the father is not present at the Nikah of his son or daughter. Nikah in Islam is a simple 5 minute act. A Walimah is also a simple feast organized at the home of the husband. A handful of people, including a couple of very poor persons should be present at the small unostentatious meal.

The huge feasts which are organized today are not Walimahs. These customary practices are functions of pride and show. Therefore, even parents should not attend these mock 'walimahs' if indeed they believe in Allah Ta'ala.

Q. Catfood in tins contain haraam meat. Is it permissible to sell or feed cats with such food?

A. It is haraam to sell, buy and feed cats or any other animal with haraam food.

Q. If a ghair mahram woman makes Salaam, is it necessary to respond?

A. One should not respond verbally. Respond inaudibly so that she does not hear.

Q. Is it permissible to have meals together with non-Muslims?

A. It is not permissible. Rasulullah (Sallallahu alayhi wasallam) said: "It is oppression to eat with people of other religions."

Q. What is the Shariah's ruling regarding saluting the national flag or standing in respect of it?

A. It is haraam. It is akin to idolatry.

Q. How is it to celebrate birthdays?

THREE HIDDEN THINGS

Rasulullah (Sallallahu alayhi wasallam) said: "Allah Ta'ala has hidden three things in three things. He has hidden His Pleasure in His obedience: His Wrath in His disobedience, and His Friends among His creation."

The Pleasure of Allah Ta'ala is attainable only by obedience to His Shariah. Whilst sin and disobedience seem pleasurable, it invites the Wrath of Allah Ta'ala. The Auliya are generally unknown among the multitudes of people.

Questions and Answers

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A. It is of the ways of the kuffaar, hence not permissible.

Q. Should Hanafis raise their hands for Qunoot?

A. In the third raka't of Witr, the hands should be raised to the ears before reciting Qunoot.

Q. A girl is affected by jinn/sihr, but it is not serious. A boy has proposed marriage. Is it necessary to inform him of her condition?

A. Yes, it is necessary that the boy be informed of the condition of the woman. Those facts should not be hidden from him.

Q. A friend bypasses the Musjid to perform Salaat in a jamaat khaanah near to his work place. He says that it is more convenient from home. Is he right?

A. By his bypassing the Musjid, he is sinning. It is not permissible to leave the Musjid for performing Salaat in a Jamaat Khaanah.

Q. My mother who was a non-Muslim has passed away. My brother who is not a Muslim claims her entire property. Can I fight for my share?

A. There are no ties of inheritance between Muslims and non-Muslims. While a non-Muslim may bequeath something for a Muslim, the Muslim may not claim inheritance. As such, you may not fight with your brother for a share.

Q. My husband lies a lot and commits adultery. Can my marriage be annulled?

A. The husband's lying and adultery are not valid grounds in Islam for annulment.

Q. After fornicating, the man married the woman who was pregnant. Will the child be legitimate?

A. If the child was born six months from the date of the Nikah, it will be legitimate. If it was born less than six months from the date of Nikah, it will then be illegitimate.

Q. Vehicle owners in KZN have to buy new numberplates. The old numberplates have to be thrown away. The new plates cost R400. May we use interest money to pay for the new numberplates?

A. Interest may be used to pay for the new numberplates which are oppressively being imposed on people. It is a massive scam and a cruel racket to enrich their friends with the contract of new numberplates. Their friends will earn many

millions of rands by fleecing the public.

Q. My aged mother suffers from multiple sicknesses. She performs Salaat sitting on a chair. Her memory has also failed. She performs Salaat very haphazardly. Should I advise her not to perform Salaat?

A. Do not stop her from Salaat. Leave her to perform in whatever way she is able to.

Q. Is there any reward listening to an audio recording of the Qur'aan?

A. Listening to an audio recording of the Qur'aan Majeed is also rewardable. One may also learn from such recordings.

Q. Is it permissible to leave an audio recording to play in the house if no one is present? It will be left playing to deter jinn from entering the house

A. If nobody is present in the house to listen to the recording, then it will not be permissible to leave the recording to play. It will be disrespectful to the Qur'aan Majeed. Someone must listen to the recitation even if the recitation is by way of audio. Whether an audio recording is a protection against jinn, we have no certitude in this regard. Nevertheless, it may be beneficial although one should not rely on it. One should not abstain from actual recitation.

Q. Is it permissible to play an audio recording of the Qur'aan while one is doing some work?

A. Yes, it is permissible. As long as one is listening, it will be permissible even if one is

DECEPTION/FRAUD

A trader who had died was being punished in his grave. His groans and screams could be heard by people passing by. His loud screaming ended after some Wali made Dua of Maghfirat for him. Sometimes Allah Ta'ala makes manifest the torments of the grave as a lesson and warning for people.

He was being punished for weighing less. Fraud and deception are not restricted to giving short weight. The punishment in the grave is severe, especially for defrauding heirs of their inheritance. It is the worst act of fraud. Most people are implicated in inheritance fraud.

Questions and Answers

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involved in mundane activity.

Q. Is it permissible to hire a hall for a walimah?

A. Hiring a hall for a feast is not permissible. It is *israaf* (waste) and is accompanied by *riya* (show) and other *haraam* acts. Furthermore, the feast which is customarily organized in halls after the *Nikah* is not *Walimah*. It is a merrymaking *haraam* feast of show, waste and pride. It is not permissible to consume the *mal-oon* food served in the *mal-oon* hall.

The wealthy if sincere, should give to the poor the huge amount they will waste on feeding people who are obese and who are not in need of food.

As for the *walimah*, the groom should invite a few people, including some poor persons, to his home for a simple meal.

Q. Are we allowed to keep birds in cages?

A. Wild birds may not be encaged. Birds born and reared in captivity may be kept as pets in aviaries, not in small cages.

Q. The husband died on 29th December. From which day

does the widow's iddat begin?

A. 130 days from the date of passing away, that is 130 days from 29th December. The 29th should be included in the 130 days.

Q. Is it permissible for a Hanafi woman to marry a Salafi man? The boy has good *akhlaaq*.

A. Marriage between Hanafis and Salafis while permissible is not advisable. Such a marriage will come with too many problems which will make the marriage miserable.

The 'good *akhlaaq*' of the Salafi boy will soon disappear when he gives vent to Salafi Ignorance. It is not at all advisable to marry the Salafi. You will later regret when it is too late to regret.

Q. A musalli went into ruku' before the Imaam. The Imaam entered the ruku' after the musalli was already in ruku'. Is the musalli's Salaat valid?

A. If the muqtadi committed this act intentionally, then he was sinful. Nevertheless, his Salaat is valid.

Q. Does a breast-feeding woman have to fast?

A. Yes, a breastfeeding mother has to fast during the month of *Ramadhan*. However, if her fasting will lead to drying up of her milk, then she may postpone her fasting for later when the baby no longer is in need of her milk.

Q. Is fantasizing about a woman sinful?

A. Fantasizing about a woman is also *zina*. It is *haraam*.

Q. In *Qa'dah Ula* I recited by

mistake *Surah Faatihah*, then *Attahiyaat*. Was *Sajdah Sahw* necessary?

A. Yes, *Sajdah Sahw* in this case is *Waajib*.

Q. A muqtadi delays in following the Imaam. For example, the Imaam comes out of *ruku'* and is in *Qaumah* while the muqtadi is still in *ruku'*. He comes out of *ruku'* while the Imaam is still in *Qaumah*. Is his *Salaat* valid?

A. It is not permissible to intentionally delay in this manner. However, as long as the muqtadi joins the Imaam before he (the Imaam) begins his descent towards *Sajdah*, his *Salaat* will be valid.

Q. In the first sitting of a four *raka't Fardh Salaat*, the Imaam stood up before the muqtadi completed *Attahiyaat*. What should he do?

A. The muqtadi should complete *Attahiyaat*, then join the Imaam.

Q. What should I do if in *Witr*, the Imaam goes into *ruku'* before I completed *Qunoot*?

A. You should abandon the remainder of *Qunoot* and go into *Ruku'* with the Imaam.

Q. Separation is by divorce. The children are not *baaligh*. The mother is immoral. She indulges flagrantly in *haraam*. Can the father deny her custody of the children?

A. In the scenario explained by you, the father has the right to deny custody to the mother. He may keep the children with him. The *tarbiyat* of the child is of paramount importance.

ZULM & COMPENSATION

If the *zaalim* (oppressor) regrets the *zulm* he had inflicted on someone, but is unable to seek forgiveness because the *mazloom* (the oppressed one) has died or cannot be traced, he (the *zaalim*) should make *dua* for the *mazloom* after every *Salaat*. Insha-Allah, he shall be forgiven.

Questions and Answers

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Q. My sister wants to go for Umrah. I, her brother, is her only mahram. May I accompany her for Umrah?

A. Inform your sister that she can daily get the thawaab of a Hajj and Umrah by performing 4 raka'ts Ishraaq. It is not at all permissible to go for Nafl Umrah in this era of so much fitnah and fasaad. She should use her money constructively to build up capital for the Akhirat. She should contribute the money as Sadqah for the suffering Muslims of Palestine and elsewhere. It is not permissible for you to aid her in sin.

Q. I derive no pleasure in my Salaat and Thikr. My heart is closed. What should I do?

A. The objective of ibaadat is not 'pleasure'. The objective is to gain the Pleasure of Allah Ta'ala by means of obedience. Continue with the Thikr regardless of the 'heart being closed'. Also, every night devote a few minutes in seclusion to meditate on death and the grave. Regardless of your feelings, do not abandon the acts of Ibaadat.

Q. A female has a driving licence. Can she drive her father around?

Kuffaar Plots

"The plot of the kaafireen is nothing but deception."

If you have Sabr and Taqwa, then their plots will not harm you in any way whatsoever."

(Qur'aan)

A. It is not at all permissible. Her father must make some other arrangement for himself.

Q. A Maulana who is the executor of my father's estate, distributed the assets before paying the debts. Is this correct? What should now be done?

A. This molvi is a moron. It is compulsory to first pay the debts of the deceased. The distribution of the assets takes place only after payment of the debts. All the heirs must return the assets. After payment of the debts, they will acquire their respective shares only if there is a surplus.

Q. Is the executor of the deceased entitled to sell any assets of the estate at will? The Will gives him this power?

A. The executor has no right to sell the asset of the deceased. All the assets must be distributed to the heirs. After finalization of the distribution, each heir may do with his/her share as he/she deems fit. The stipulation in the will is haraam.

Q. I am employed in another city where I spend the greater part of the year. If I travel to a town from my workplace and stay in that town for a day or two, what is the rule on returning to my workplace?

A. The city where you are employed is termed *Watn-e-Iqaamat*. On returning to *Watn-e-Iqaamat* if the intention is to stay 15 days or more, then you have to perform Salaat in full. If the intention is to stay less

than 15 days, then perform Qasr (2 raka'ts Fardh).

Q. My boss has a policy of 'no work no pay'. He does not pay sick-leave nor holiday pay. What is the Shariah's view in this regard?

A. If the 'no work no pay' is a term of the work contract, then you will not be entitled to pay for days you do not work. One is paid for work, not for not working. The rules of the kuffaar are not binding on Muslims.

Q. Is it permissible to work as a manager of a pig farm?

A. You should not accept the pig-farm job. One of the primary obligations of Hadhrat Nabi Isaa will be to kill pigs while the job you have been offered seeks to establish pig farming. It is not permissible to work in any capacity for the pig farm project. It is not permissible to be associated with pig farming.

Q. Is it permissible to sell paddle racquets?

A. It is not permissible to sell any type of sport equipment. Selling paddle racquets is not permissible. Rasulullah (Sallallahu alayhi wasallam) said: "Every sport of the Mu'min is haraam." Assisting anything haraam is likewise haraam.

Q. From the time I leave home my intention is to travel for more than 15 days. How should I perform Salaat?

A. You will become muqim with the intention of 15 days only at your destination, not

(Continued on page 24)

THE DECREES OF ALLAH

*“Verily, Allah has decreed a fixed measure for everything.”
(At-Talaaq, Aayat 3)*

In the creation of Allah Ta’ala there are no accidents. Nothing in the universe happens fortuitously. Everything is by the set decree and measure of Allah Ta’ala. Nothing can forefend whatever Allah Ta’ala has decreed.

The earthquake, the flood, the volcanic eruption, the wars, the genocides, and whatever transpires are all by the decree of Allah Azza Wa Jal. He is in control. There is a prescribed measure for everything.

Since the minutest detail which may be of insignificance to us, is by the decree of Allah Ta’ala, the Mu’min is

required to be perpetually alert and to focus on Allah Ta’ala. It is the command of Allah Ta’ala that we should derive lesson from everything we see.

*“In the earth are signs for those who have yaqeen (true Imaan), and also in yourselves. What! Have you no intelligence?”
(Az-Zaariyaat, Aayat 20)*

THEY WILL BE PILED UP

Explaining the purpose for flinging the likes of these mu-naafiq reverends and pundits into Jahannam, the Qur’aan Majeed states:

*“...So that Allah separates the filthy ones from the Pure ones, and so that He piles them on top of each other, then fling them all into Jahannam. Indeed, they are the losers.”
(Al-Anfaal, Aayat 37)*

THE METHOD OF TABLEEGH

“Hood said to his people: “O my people! Worship Allah. There is no deity for you besides Him. Do you have no fear?”

*“I am delivering to you the Message of my Rabb, and I am for you an honest adviser.”
(Al-A’raaf, aayats 65 & 68)*

When the mushrikeen rejected the Nabi’s da’wat, he said to them: *“Verily, Rijs (Filth) and Ghadhab (Wrath) from your*

DIVINE COMMAND AND CONTROL

*“Verily, Allah is The Hearer and the See-er.”
(Qur’aan)*

Allah Ta’ala hears everything and sees everything, even the movement of an insect under the sand. *“He is aware of whatever is in the earth and the ocean. Not a leaf drops (from a tree), but He is aware. There is neither a seed in the darkness of the earth (underground) nor anything moist or dry, but it is recorded in a Clear Book.” (Qur’aan)*

When such is the Sight,

Rabb have afflicted you... Therefore, wait (for His punishment), I too wait with you.” (Al-A’raaf, Aayat 71)

No compromising, no fraternizing, no socializing and no bootlicking. The Objective is to deliver the Haqq of Tauheed.

Hearing and Awareness of Allah Azza Wa Jal, Muslims are required to apply their intelligence to understand the genocide in Palestine, the domination of the Yahood and Nasaara, the suffering of the Ummah all over the world, and the absence of the *Nusrat (Help)* of Allah Ta’ala. In the backdrop of all upheavals and occurrences are the clear predictions of Rasulullah (Sallallahu alayhi wasallam), which enable true Muslims to understand.

Anyone who denies the irrefutable fact of the Command and Control of Allah Azza Wa Jal should renew his Imaan.

HONEY

It was the practice of Rasulullah (Sallallahu alayhi wasallam) to drink a mixture of cold water and honey in the morning before eating anything. The Hukama have enumerated many health benefits in this practice.

IBRAAHEEM – NEITHER YAHOODI NOR NASAARA

While the interfaith satanists – the Yahood and Nasaara as well as the bootlickers in the Muslim community such as Reverend Abraham Bham and the pundits who follow him, seek to beguile Muslims with the name of Nabi Ibraaheem (Alayhis salaam) by having formed the farcical body dubbed ‘Abraham Accord’, the Qur’aan Majeed in rejection of this satanic inter-

faith accord, states:

“O Ahle Kitaab (Yahood and Nasaara)! Why do you dispute about Ibraaheem whilst the Taurah and Injeel were revealed only after him? Do you have no brains (with which to understand)?”
(Aal-e-Imraan, Aayat 65)

Ibraaheem was neither a Yahoodi nor a Nasraani. But, he was an uprighteous Mus-

lim. He was not from the Mushrikeen.”

(Aal-e-Imraan, Aayat 67)

Thus, the stupid ‘Abraham Accord’ is a shaitaani plot to ensnare ignorant Muslims into the trap of kufr and shirk. For achieving his goal, Iblees has fielded his agents – the reverends and pundits masquerading as Muslims.

THE QUR’AAN’S RESPONSE

The Qur’aan Majeed has the adequate response for the Yahood and Nasaara interfaith Satanists. The Qur’aan commanding Muslims to adopt this Response says:

“Verily, for you in Ibraaheem and those who are with him is a beautiful Manner for you (O Muslims!). Remember when they said to their

(mushrik) people: “Verily, we dissociate from you and that which you worship besides Allah. We reject you. Hatred and animosity have surfaced between us and you until such time that you believe in the One Allah...”

(Al-Mumtahinah, Aayat 4)

This is the attitude the Qur’aan commands Muslims

to adopt for the interfaith Satanists. Tell them the Truth. Don’t smile, fraternize, socialize and beat about the bush.

Say to them: Allah is One. Your religion is false. Salvation in the Hereafter is pivoted on the Tauheed of Islam. The consequence of denial of Islam is everlasting perdition in Hell-Fire. This is the Message for the interfaithers. Hidaayat comes from only Allah Ta’ala. It is not the effect of our efforts.

Your Rizq

“In the samaa’ (sky) is your Rizq and whatever you have been promised.”

(Az-Zaariyaat, Aayat 22)

Rasulullah (Sallallahu alayhi wasallam) said: “Rizq is (fixed and) sealed. The avaricious one is deprived.” Rizq follows a person just as his shadow follows him. Whatever degree and amount of Rizq Allah Ta’ala has predetermined for a person, will reach him regardless of his efforts. Adoption of haraam ways will not increase rizq.

THE MAJORITY?

“If you follow the majority on earth, they will deviate you from the Path of Allah. They follow nothing but conjecture. Indeed they only indulge in baseless speculation.”

(Al-Anaam, Aayat 116)

Majority rule is a satanic kuffaar concept. For the Mu’mineen the only criterion is the Shariah. “Then We have established you on a Shariah regarding (all your) affairs. Thus follow it (the Shariah) and do not follow the vain desires of those who know not.” (Qur’aan)

“Verily, you (O Muhammad!) cannot guide those whom you love. But Allah guides whom-ever He wills. And, He knows best who are to be the guided ones”

(Qur’aan)

FORGIVING ZULM

Rasulullah (Sallallahu alayhi wasallam) mentioned that Allah Ta’ala will grant honour on the Day of Qiyaamah to the mazloom (the oppressed) one who forgives the zaalim (the oppressor). The Qur’aan Majeed says: “Ward off evil with that which is better.”

THE EVIL OF BID'AH

Hadhrat Ali (Radhiyallahu anhu) saw a man on the Day of Eid performing Nafil Salaat at the Eidgah before Eid Salaat. When Hadhrat Ali (Radhiyallahu anhu) forbade him, the man said: "O Ameerul Mu'mineen! I know that Allah does not punish for Salaat." Hadhrat Ali

(Radhiyallahu anhu) responded:

"And I know that Allah Ta'ala does not reward any deed which was not done by Rasulullah (Sallallahu alayhi wasallam) nor did he encourage it. Thus such an act is futile and futility is haraam. Perhaps Allah will punish you

for opposing his Nabi (Sallallahu alayhi wasallam)."

The innovators of mass I'tikaaf, the variety of wasteful jalsahs, qiraa't competitions and the many other innovated acts presented in Deeni guise should scale their innovations on the criteria of the Sahaabah who cherished profound abhorrence for Bid'ah.

THE REVERENDS, PUNDIT & SWAMIS FUEL OF JAHANNAM

"Verily, We have created for Jahannam numerous from jinnkind and mankind. They (these satans destined for Hell-Fire) have hearts (brains) with which they are unable to understand. They have eyes with which they cannot see. They have ears with which they cannot hear. They are indeed like animals. In fact, they are more astray. Indeed they are the Ghaafiloon."
(Al-A'raaf, Aayat 179)

They are intellectually and spiritually deaf, dumb and blind. This state of indurate intellectual and spiritual blindness is the natural attribute of these interfaith reverends, pundits and swamis masquerading as Muslims since Allah Ta'ala has created them to be the fuel of Hell-Fire:

"Verily, you and whatever you worship besides Allah are the

The Bid'ati is deprived

Imaam Ghazaali (Rahmatullah alayh) narrates in Ihyaaul Uloom: "Allah has an Angel who proclaims daily: "He who opposes the Sunnah of Rasulullah (Sallallahu alayhi wasallam), will be deprived of the Shafaa'at (Intercession) of Rasulullah (Sallallahu alayhi wasallam)."

NAFSAANI LUSTS

Rasulullah (Sallallahu alayhi wasallam) said: "Soon will there emerge in my Ummah such people in whom (nafsaani) lusts will be diffused just as the disease of ra-

bies permeates the body without leaving any vein and joint."

Every action will be motivated by nafsaani lust. Their nafs will be their god and its desires will be their religion.

THE IMPORTANCE OF SALAAT

Rasulullah (Sallallahu alayhi wasallam) said: "Verily, between a man and kufr/shirk is neglect of Salaat." Abstention from Salaat is akin to kufr and shirk. The Imaan of a person who abstains from Salaat dangles on a thread.

According to Hadhrat Ali (Radhiyallahu anhu) the *taarikus salaat* (the one who abandons Salaat) is a kaafir even if he believes that Salaat is Fardh. This is the belief of a group of the Salafus Saaliheen. Imaam Hambal and some Shaafi Fuqaha have also expressed this view.

SADQAH REACHES ALLAH

Sadqah given sincerely to a Faqeer reaches Allah Ta'ala before it is even handed to the Faqeer. (Hadith)

fuel of Jahannam."
(Al-Ambiya, Aayat 98)

"They are indeed the fuel of the Fire."(Aal Imraan, Aayat 10)

THE MAYYIT'S CLOTHES

A common malpractice is to donate the mayyit's clothing to charity. A few heirs, usually his wife and children, take it upon themselves to alienate the mayyit's garments from the estate in this way without consideration for the rights of the other heirs.

It is haram to give away the mayyit's clothes without having acquired the happy and willing consent of all the heirs. In this regard, it should be remembered that the consent of minor heirs is not valid. Therefore, if all the adult heirs wish to give the mayyit's clothing to charity, the garments should be correctly valued. The correct value means the price one could get if the garments had to be sold.

The share of the minors should be calculated and the consenting adults will have to

set aside the amount from their own finances. This amount has to be kept as Amanat (trust) for the minors until they reach adulthood.

Example: The value of the mayyit's garments which are to be given to charity is R2,400. The heirs and their shares are as follows:

Wife 1/8; mother 1/6; one minor and three adult daughters receive the balance of the estate.

Wife $1/8 = 3/24$; mother $1/6 = 4/24$; balance $17/24$ is the share of the one minor son and three adult daughters. This balance has to be divided into 5 parts. Each daughter receives 1 part and the son 2 parts.

The value of the garments is

R2,400. The shares of the heirs are:

Wife: $3/24 = R300$

Mother: $4/24 = R400$

Balance: $17/24 = R1,700$ to be divided into 5 parts.

$R1,700 \div 5 = R340$. Each daughter's share of the garments is R340 and the minor son's share is R680.

Since the consent of the minor is not valid, the adult heirs have to pay R680 to the minor son. This amount will be held as Amanat for the son.

If any heir wishes to claim his share of the garments, it will be Wajib (incumbent) to work out the shares, correctly value the clothing and give him/her clothing equal to the value of his/her share.

DUAL RELATIONSHIP INHERITANCE

A person can sometimes inherit twice from the same mayyit by virtue of a double relationship. The same person could be among the Zawil Furoodh as well as among the Asbat at the same time.

Example: Saeedah is married to her paternal cousin (father's brother's son). When she died, the only surviving heirs were her husband and another paternal cousin. Her husband (Khalid) inherits half her es-

tate. The other half is taken by her Asbat who are her other paternal cousin (Bakr) and her husband (Khalid). Khalid and Bakr are brothers. The other half of the estate is shared by Khalid and Bakr. Thus, Khalid inherits from Saeedah firstly as her husband and secondly as her Asbah.

Example: The mayyit (Zaid) is survived by only the following relatives: His wife who is also his paternal uncle's daugh-

ter (his cousin) and two other daughters of his paternal uncle. The cousins are of the Zawil Arham category. They acquire the remainder of the estate after the wife's share. Zaid's wife gets 1/4 and the remaining 3/4 are equally shared by the three cousins. Thus, the one cousin who is also Zaid's wife receives 1/2 the estate since she inherits first as a wife, then as a cousin.

SMOKING IS HARAAM

“TOBACCO IS A DEATH PILL”

"Smoking is a disease that kills one person every six seconds on average," minister says.

Caretaker Federal Minister for Information and Broadcasting Murtaza Solangi said Tuesday that tobacco smoking was not an addiction, but rather a death pill and a threat to human lives at the global level.

In a speech at an event organised to educate children about the harmful impacts of smoking, he said like environmental destruction, smoking was also a threat to human lives.

At the outset, he said it was

important to ask some important questions regarding the habit of smoking.

"Smoking is a disease that kills one person every six seconds on average," Solangi said, adding the habit of smoking takes the life of one person among 10.

Recounting the devastation caused by smoking, he said 100 million people lost their lives due to smoking in the 20th century, and some five million deaths were caused by smoking every year worldwide.

He said it was feared that the number of people killed by smoking would increase from five to eight million per year by 2030 if the habit continued at the same pace.

Appreciating the services of

those who have waged war against smoking, he termed them "the anti-smoking heroes".

He said due to business compulsions, tobacco smoking was not mentioned with other harmful substances, but now this tendency should end.

An increase in taxes on the tobacco industry was meant to discourage smoking in society, especially among the young generation, he maintained.

He said that like climate change, tobacco had been badly affecting the daily lives of human beings and increasing health sector expenditures.

Solangi pledged to keep on supporting the volunteers fighting against smoking.

<https://www.geo.tv/latest/521780-tobaccosmokingnotaddictionbut-deathpill>

“THE JOURNEY IS DIFFICULT”

When Hadhrat Abu Hurairah (Radhiyallahu anhu) was on the verge of Maut (Death), he began to cry. When asked the reason, he said: “The journey ahead is long and arduous; the provisions for the journey are minimal; my Yaqeen is weak and I fear falling from the Siraat (Bridge) into Jahannam.”

SADQAH CLOTHES AS PROTECTION

It is mentioned in the Hadith that clothes given as Sadqah to the needy become a protection for the contributor. As long as the needy one wears the clothes, the contributor will

THE LAA-WAARITH

Laa-waarith is a person who dies leaving no heirs whatsoever. The estate of the Laa-waarith has to be distributed among the Fuqara. If the Laa-waarith has such poor relatives who are not heirs, then they enjoy a prior right. By virtue of their family links with the mayyit, the estate should be distributed among them. This distribution is not by way of inheritance, hence they cannot claim the estate although they enjoy a prior right. They too

are Fuqara. It is therefore, improper to distribute the estate to other Fuqara when the mayyit's own non-inheriting relatives are poor and destitute.

Among the non-inheriting relatives are step-mothers, Ridhai brothers and sisters*, step-children, adopted children, the wife's relatives, etc.

**Ridhai brothers and sisters: The children of a woman who had breastfed another child. The ties of milk give rise to milk-brothers and sisters.*

be protected against calamities.

Rasulullah (Sallallahu alayhi wasallam) said that Sadqah closes 70 avenues of evil. The condition for the efficacy of

Sadqah is sincerity, i.e. given for only the Pleasure of Allah Ta'ala. There should be no *riya* (show) whatsoever. Give the Sadqah secretly, and do not expect any thanks or praise.

“TOO STRICT”?

Q. Both my parents generally follow *The Majlis*. However, on some issues they differ and say that *The Majlis* is ‘too strict’. For example, I ensure that my 6 year old daughter observes purdah for ghair mahram males, including male cousins as advocated by Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) and promoted by *The Majlis*. But my parents say that this is ‘too strict’. Have I understood the mas’alah correctly? Please comment and advise.

A. You have, Alhamdulillah, understood the issue correctly. The argument of being ‘too strict’ is a shaitani deception. Even most molvis and muftis today fail to understand this shaitani deception and snare. While ordinary people – laymen – use the term ‘too

strict’, the moron molvis and maajin muftis of today say that it is ‘taqwa’, not ‘fatwa. They merely exhibit their jahaalat.

They fail to understand that when they say that an Aalim is ‘too strict’, they are actually faulting the Shariah. They are alleging that the Shariah is ‘too strict’, hence has to be set aside.

This implies that, *Naughtu-billah*, Allah Ta’ala has imposed on us such masaa-il which are ‘too strict’ and beyond our bearing capability. The Qur’aan Majeed outrightly rejects this satanic notion: “We have not imposed on anyone anything which is beyond his bearing capacity.” (Qur’aan)

This type of argument for rejecting Shar’i masaa-il, used to be proffered by the mushrikeen to Rasulullah

(Sallallahu alayhi wasallam). Since the mushrikeen despite their idolatry, also believed in One Creator, viz., Allah Ta’ala, they hesitated to say that they were rejecting the Revelation of Allah Ta’ala. Thus, they made Rasulullah (Sallallahu alayhi wasallam) the scapegoat for their rejection. In this regard, the Qur’aan Majeed states:

“Verily, We are aware that what they (the mushrikeen) are saying grieves you (O Muhammad!). They are not rejecting you. But in reality, the zaalimeen (oppressors) are rejecting the Aayaat of Allah.” (Al-An’aam, Aayat 33)

Thus, your parents and all others of the same thinking, are in reality implying that Allah Ta’ala is ‘too strict’, and this is KUFR. Whatever we proclaim is nothing but the pure Shariah. It is not our personal opinion.

FOUR EVIL ACTS

Hadhrat Awaam Bin Haushab (Rahmatullah alayh) said:

“Four acts after a sin are worse than the committed sin.

(1) Taubah (repentance) without the intention of totally abandoning the sin.”

Minus the intention of abandoning the sin, the Taubah is a mockery. At the time of repenting, it is incumbent to

have a sincere intention of abstaining from the sin.

(2) “To be deceived regarding the toleration of Allah Ta’ala.” Some people sin on the basis of the idea that since Allah Ta’ala is Merciful and Forgiving, He will not punish for sins. This is a shaitani deception.

(3) “To be persistent in com-

mitting sin.”

(4) “Being contented with a good deed after having committed a sin.”

Undoubtedly good deeds eliminate evil deeds. However, no one has the guarantee that any specific deed performed is accepted and cancels out his sin. There is always the fear of non-acceptance.

SADQAH

Rasulullah (Sallallahu alayhi wasallam) said: “Make haste with Sadqah, for verily, calamity cannot pass over Sadqah.” Sadqah wards off

an impending calamity.

Rasulullah (Sallallahu alayhi wasallam) also said: “Treat your sick ones with Sadqah and make dua to be saved from the waves of calamities.” Sadqah is also a

cure for sickness.

Many people are under the impression that Sadqah for gaining shifa’ is by means of sacrificing an animal. This idea is bid’ah. The Sadqah may be given in any form.

HE IS THE PROTECTOR OF THE DEEN

“Verily, We have revealed the THIKR and verily We are its Protectors.”

(Qur’aan)

The *Thikr* refers to the Qur’aan and the Divine Shariah arising from the Qur’aan and the Sunnah. The Protector of the Shariah is Allah Azza Wa Jal. For the protection of His Deen, Allah Ta’ala has created two Institutions: (1) The Institution of the Huffaaz for guarding the Text of the Qur’aan. (2) For the protection of the Meaning (the Shariah) of the Qur’aan is the Institution of the Ulama-e-Haqq.

The obligation of the Ulama in so far as guarding and protecting the Deen is only to proclaim the Haqq in lawful ways – in ways and with methods which are not in conflict with the very Qur’aan which they have to protect.

A satanic disease of so-called ulama (molvis and sheikhs), especially of this era of *zandaqah* is to justify their erroneous methodology of propagation by presenting a deceptive façade of ‘benefits’. The nafs having adorned the chimera of ‘benefits’ which shaitaan dangles in front of the molvis, they then soothe their conscience by justifying their contraventions of the Shariah on their *baatil* basis of ‘benefits’.

Among such deviates proferring the deception of ‘benefits’, prime examples are the satanic radio stations, televisions and the institution of videography halaalized and manned by deviate molvis and

sheikhs. The imaginary ‘benefits’ presented by them are propagation of Islam; introducing Islam to the kuffaar; countering anti-Islam propaganda, etc..

Assuming that there are such benefits in these haraam media, then confound the benefits. The objective is not the acquisition of benefit and gain at the cost of contravening the Shariah. The limits of the Shariah have to be observed. That is our obligation. The Deen of Allah Ta’ala cannot be protected with haraam.

In all these haraam institutions and practices a host of Shar’i violations and acts of immorality are committed. Haraam pictography, intermingling of men and women, projecting the voices of females, zina of the eyes and of the mind, nonsensical programs and shows, nonsensical and haraam advertising, etc., etc. are all essential paraphernalia of these haraam media.

Indulgence in these haraam media on the deceptive basis of ‘benefits’ has widely opened the door for pornography and numerous attendant acts of immorality. Imaani inhibition for immorality, evil, zina, etc. is eroded and ultimately eliminated. This is the consequence which is today the fate of the Ummah all over the world.

The haraam media which the Ibleesi molvis and sheikhs have halaalized on the deception of ‘benefits’, have totally corrupted and destroyed the morals of millions of Muslims.

Another notorious example of the deceptive theory of ‘benefits’ is the Tabligh Jamaat. In flagrant violation of the *Nusoos* of the Shariah do they perpetrate haraam flagrantly in pursuit of their objective. A valid objective may not be pursued or acquired by haraam means and ways. We are here on earth to obey Allah Ta’ala, not to violate His laws on the pretext of benefits even if such benefits are real.

The Tabligh Jamaat act in wanton transgression of the Shariah by ignoring the Qur’aanic command for females to remain inside their homes. They project females into the public domain, and furthermore, they commit the vile major sin of allowing droves of females to travel without mahaarim males.

Another evil example of the commission of haraam on the deceptive basis of ‘benefits’ is to invite kuffaar, men and women, into the Musjid. A host of haraam misdeeds is committed when the Musajjid are invaded by the kuffaar.

The criterion is only the Shariah. If a practice or an institution is in conflict with the Shariah, then regardless of the perceived ‘benefits’ it will be haraam to adopt it for the achievement of the hallucinatory ‘benefits. Confound the benefits. It is all a ploy of Iblees. It is called *Talbeesul Iblees – Deception of Iblees*. It is the responsibility of Allah Ta’ala to protect His Deen, and He has promised to do so. Our obligation is to only obey

THE EMERGENCE OF WOMEN FROM THEIR HOMES

Questions

Is a women allowed to travel alone if only within the Safr distance? May she go on her own locally for groceries? Or if her husband is not available? Or if she has a business with related errands to go out for? **(Answer: She is not allowed. It is haraam whether the husband allows it or not and whether the husband is present or not present.)**

When does the Shariah allow a women to leave her home without a mahram? If her husband consents to her going to the bazaar to buy necessities, is that permissible in Islam? **(Answer: Only in emergencies. The husband in this case is termed a dayyooth – cuckold. Both of them are under the curse of Allah Ta'ala if she leaves the house with his consent.)**

If a women has had an active social life prior to Nikah, and the husband consented to allow her to continue with such activities as a condition of her agreeing to Nikah, is such a condition a valid basis for allowances and or her continuation of moving around and socialising etc. after Nikah? **(Answer: The condition is baseless. It is haraam to fulfil this haraam condition.)**

Is being unmarried or being a divorcee or a widow, and with no mahram in the country a valid reason for a women to travel out of her home within Safr distances at will or are

there still limitations or restrictions or prohibitions? **(Answer: It is not a valid reason. All rules of Purdah/Hijaab are applicable to her.)**

If a women, is a revert, or from an Amazon tribe, or from a different culture, etc., are any of these an acceptable basis for allowing her to relax or reinterpret any Shariah laws or laws of movement or dressing, even if a temporary 'transition' period whilst allowing her or a person to become familiar or to ease into the Shariah laws, or are the laws and interpretations of Shariah immediately applicable in totality to a new Muslim etc.?

(Answer: These factors are not valid basis in the Shariah for relaxing the ahkaam of Hijaab. All rules of the Shariah are fully and immediately applicable. Reinterpretation is satanic and haraam.)

A women is pregnant or in haidh or nifaas (after child birth). Is there any allowances for her to travel with a mahram, or without a mahram, within Safr or beyond Safr distances whilst in this state / condition? Please elaborate, comment or explain further. **(Answer: These factors emphasize observance of Purdah and remaining indoors to a greater degree. She may not move around outside the home.)**

FURTHER COMMENT

1) It is not permissible for a

woman even in full Purdah to venture outside the home within the *safar* distance (77 kilometers). Never *never* will it be permissible for her to go to a mall, hypermarket or any public place even with her husband, leave alone without her husband. How is it ever possible for her to seclude herself from *ghair mahrams* in a mall, etc. in today's scenarios?

A husband who accompanies his wife to a mall is a *dayyooth* (cuckold). A better epithet is 'swine'. He is bereft of *ghairat* (Imaani honour). Rasulullah (Sallallahu alayhi wasallam) ordered his two Wives to leave the room when even a 90 year old *blind* Sahaabi entered.

A woman may not leave the house alone to go to even relatives within *safar* distance. The idea that a woman may travel alone within *safar* distance is corrupt and baseless. During the time of Rasulullah (Sallallahu alayhi wasallam), a Sahaabi who went for Jihad had forbidden his wife from leaving the house to visit even her parents. During his absence, her father died. She wanted to go to her mother to offer condolence. On seeking permission, Rasulullah (Sallallahu alayhi wasallam) refused, saying that in view of the husband having prohibited her from emerging from the home, she may not visit her mother who lived just around

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THE EMERGENCE OF WOMEN FROM THEIR HOMES

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the corner. Thus, even visiting her mother on the occasion of the death of her father was not considered valid grounds for leaving the home. The *Safar* distance idea did not constitute a basis for permission to visit her grieving mother.

2) Only in an emergency – real emergency – may a woman leave home alone without a mahram and travel even beyond the *safar* distance. Such scenarios today exist in Gaza. If she is being attacked inside the home, then obviously she has to exit from the house whether there is a mahram or not. Emergencies are exceptions to the rule. When Jihad devolves as a *Fardh Ain* obligation, may she leave the home without even the permission of her husband. That is an emergency. This state of affairs exist today in Gaza.

3) If her husband consents to her going even to the Musjid, he will be termed a *dayyooth* in terms of the Shariah. The Fuqaha have explicitly said that the *la'nat* of Allah Ta'ala descends on both the husband and wife if they emerge from the home to venture into the public domain, and the Musjid is also regarded as part of the public domain. What then should be inferred on this basis for issuing a ruling on the wife going to an evil place such as a mall and the like?

4) It is the Waajib duty of the husband to see to the needs of

the home. Women who desire to roam around in the public, in malls and the like present the absolutely baseless excuse of buying necessities. The husband must make arrangements. If the husband is not present, there are other ways of arranging to acquire necessities. In fact, nowadays, all hypermarkets deliver groceries, etc. within a hour of being ordered by phone. If the desire is to obey Allah Ta'ala, He will open up ways and create circumstances for the needs of the Purdah Nasheen lady to arrive at her home. But the issue is that the women lust to roam about in the public domain, hence they proffer stupid and baseless arguments such as the '*safar distance*'.

5) It is haraam for a husband to allow his wife to conduct such a business which necessitates her emergence from the home. In fact, it is not permissible for a wife to conduct any kind of business even from the home if her husband refuses consent. A business which requires her to leave home for errands, etc. is not permissible even with the consent of the husband.

6) The pre-Nikah condition of allowing her to continue with her active, social or out-door way of life is not valid. It is not permissible to adhere to such a haraam condition.

7) If a divorcee/widow/spinster lives alone and if she

has no mahram to attend to her needs, then too, she is not allowed unfettered freedom to leave the house. According to the Shariah, the obligation of seeing to her needs devolves then to her relatives, then to neighbours, then to the community as a whole. Nowadays necessities are delivered by supermarkets. Orders can be placed by phone. On the assumption that she has a dire need to leave the home and there is absolutely no one to attend to her needs, then in such dire circumstances, she may leave the house fully covered, including the face, to attend to the need.

In a scenario of this kind, if no one in the community renders assistance, then the entire Muslim community of which she is a member, will be sinful because they have failed in their *Fardh Kifaayah* obligation.

8) Regardless of the woman being a revert, or from the Amazon tribe or from a different culture, all rules of the Shariah will apply to her. Therefore, prior to marrying such a woman, the man has the obligation of fully apprizing her of the Islamic lifestyle she has to adopt. If she refuses, never should he marry her.

The 'transition' idea is a satanic deception. If she is addicted to consuming pork and liquor, a transition period is never permissible to wean

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THE SPIRITUAL DARKNESS OF GLUTTONY

Hadhrat Shibli (Rahmatullah alayh) said that Rasulullah (Sallallahu alayhi wasallam) forbade gluttony. Do not fill the stomach to capacity for it will extinguish the *Noor of Ma'rifat* in your heart.

Hadhrat Zunnun Misri (Rahmatullah alayh) said: *"Hikmat (spiritual wisdom) does not reside in a person whose stomach is full. Verily, eating much hardens and darkens the heart. Cultivate*

Hikmat by means of hunger."

Hadhrat Sahl Bin Abdullah (Rahmatullah alayh) said: "When Allah Ta'ala created the world, He instilled sin and ignorance in *shaba'* (satiation – a full stomach), and *Ilm* and *Hikmat* in hunger."

THE BALM OF THE HEART

Hadhrat Ibraaheem Khawwaas (Rahmatullah alayh) said: "The Balm of the Heart consists of five ingredients:

1. Abundance of tilawat of the Qur'aan Majeed
2. To meditate and reflect on the Qur'aan Majeed
3. To abstain from filling the stomach to capacity
4. To stand in Salaat during the night time
5. As Fajr approaches, to humbly supplicate to Allah Ta'ala and to be in the company of the Saaliheen."

THIRKRULLAH

Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu) said: *"He who obeys Allah, has remembered Allah even if his Salaat (Nafl) and Fasting (Nafl) are few. The one who disobeys Allah, has forgotten Him."*

The Mu'min is required to engross himself with Thikrullah. In all walks of life keep the tongue engaged in Thikrullaah and obey the commands of Allah Ta'ala. Rasulullah (Sallallahu alayhi wasallam) said: *"Every obedient person is a Thaakir."*

THE EMERGENCE OF WOMEN FROM THEIR HOMES

(Continued from page 20)

her off from pork and liquor or from worshipping idols, etc. Just as she has to abandon these evils immediately on accepting Islam, so too does she have to adopt Purdah *immediately* on embracing Islam.

9) All the aforementioned restrictions and rules apply equally to women whether in haidh or nifaas or pregnancy.

The Shariah's laws are all fully explained in the Kutub of Fiqh. Our booklets:

(1) Islamic Hijaab and (2) Qur'aanic Purdah, further explain these laws and provide the necessary proofs. These books are available on our

website. Hard copies are also available.

It is a dangerous canard to use a hadith to justify haraam acts. The Hadith pertaining to a woman's travel may not be used to justify haraam emergence from the house. When it is not permissible for her to go to the Musjid even with her husband, how can it ever be permissible for her to go to the mall and the like with or without her husband?

The following three Proofs constitute the framework which bring within their purview all similar Purdah related issues:

a. *"(O Women!) Remain glued within your homes and*

make not a display of yourselves such as the exhibition of Jaahiliyyah. (Qur'aan)

b. Rasulullah (Sallallahu alayhi wasallam) said: *"Woman is Aurah (an object of concealment). When she emerges (from her home) shaitaan lies in ambush for her."*

c. *All the Sahaabah prohibited women from attending the Musjid. The women of that era were the most pious females, and they included the holy Wives of our Nabi (Sallallahu alayhi wasallam). Nevertheless, they were not allowed to emerge from their homes in that most glorious and noblest era of Islam."*

ISAAL-E-THAWAAB

Isaal-e-Thawaab is to supplicate to Allah Ta'ala to transfer the thawaab (reward) of one's specific act of ibaadat to any desired mayyit (deceased).

A very pious lady whose name was Bahiyyah passed away. Every Friday her son would go to the Qabrustaan. At the graveside of his mother he would recite the Qur'aan Shareef and make dua for her and for all the amwaat of the Qabrustaan.

One night he saw his mother in a dream. He enquired from her of her condi-

tion. She responded: 'Death is extremely difficult. I am in great comfort here in the grave by the mercy of Allah Ta'ala. Flowers are spread under me and I have silken pillows. I shall remain in this state of bliss until Qiyaamat.' The son said: 'Of what service can I be for you?' The mother said: 'Do not abandon your visits every Friday to recite the Qur'aan Shareef. When you arrive, all the inmates of the Qabrustaan are delighted.

They inform me of your arrival. They and I are extremely happy when you come.'

The son continued his practice every Friday. One night in a dream he saw a vast assembly of people approaching him. When I questioned them, they said that they were the inmates of the Qabrustaan and that they had come to express their gratitude. They mentioned that they derive much benefit and they urged me to continue coming to the Qabrustaan.

THE AMWAAT ARE IN NEED

Once a Buzrug whilst passing through a Qabrustaan saw all the graves splitting open. All the inmates emerged from their graves and went about gathering something in great haste. However, one man was sitting comfortably at his grave. Unlike the others, he was not gathering anything. The Buzrug went to him, made Salaam and asked him to explain the mystery of what is transpiring. He explained that the inmates of the graves are gathering as much of the barakaat and thawaab (rewards) of acts of Sadqah which the living are doing for

the Amwaat (Deceased).

The Buzrug asked him: "Why are you not gathering of the barakaat and thawaab?" He said: "I have a son who is a trader in the marketplace (he named the son and the market place). He daily recites the Qur'aan Shareef for me. I therefore am not in need."

The Buzrug went to the marketplace indicated to him. At the shop he saw the son whose lips were constantly moving. The Buzrug questioned him. The son explained that he was reciting the Qur'aan Shareef as an act of thawaab for his deceased mother.

MEDICAL AID PLAN FOR ULAMA

Q. *A special medical aid plan has been arranged for the Ulama and Imaams. Please study the plan. Is it compliant with the Shariah?*

A. Before even studying the medical aid plan, we reject it on the basis of the stupidity of it being exclusive for 'ulama'.

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SADQAH AND MAUT

Hadhrat Anas (Radhiyallahu anhu) narrating a Hadith said that Sadqah extinguishes the Wrath of Allah Ta'ala and saves one from an evil death.

Sadqah also protects one from the deception of shaitaan at the time of Maut (death). Shaitaan is present at the time

of Maut. He attempts to beguile the dying person with falsehood in the hope that he will abandon Imaan. Only the Mercy of Allah Ta'ala can save one in that dangerous state. Sadqah is one of the ways of combating shaitaan's onslaught at the time of maut.

In a Hadith it is mentioned that Sadqah eliminates the heat of the Qabr, and on the Day of Qiyaamah a man will be in the shade of his Sadqah. The more Sadqah given, the greater will be the protection and benefits provided it is accompanied by Ikhlās.

(Continued from page 1)

of chickens – the Makhlooq of Allah Ta’ala – which these devils halaalize are mercilessly killed around the clock, night and day? They can sleep in peace today in this dunya because they are *shayaateenul*

THE REWARD OF PITY AND MERCY

ins (human devils). The incuracy of their hearts is worse than the hardness of stone. The Qur’aan Majeed says about such men of satanism: “*Then their hearts became hard as stone or even harder.*” But to-

morrow is Qiyaamah where they shall experience the consequences of their brutality – brutality ‘halaalized’ for the sake of the boodle.

PHONES AND INTERNET — A SISTER’S ADVICE

A Sister from U.S.A. has the following advice regarding the evil of cellphones and the internet:

“I read The Majlis, the part where you advise Muslims to fear Allah for misusing the phones. I believe your Naseehah is too too mild. Advise Muslims to give up smart phones. You do your part what they do is on them. Or say to us lost Ummah, if you are that pious not to misuse smart phone then it's halaal for you to have it. But if you are of those who misuse phones then it is absolutely haram to have it. Check for yourself in which group of people you belong !!!

Also advise Ummah to go back to simple phones. They call them ‘dumb’ phones. Still they make phones with no cameras and just call-

ing and texting. If we have internet in our hands, we forget completely about Allah Ta’ala that He is watching us.

If we cannot go to peaks of mountains because we are weak in Iman at least, the Ummah should give up internet. There is no other way around. And yes, if internet is must to use for some reason, we can always keep one device, but limit its use.

There is not other way to protect ourselves from its evil except to run away from it! This is the smaller Dajjaal, and our Rasulullah sallallahu alayhi wasallam told us to protect ourselves from Dajjaal is to run away from him and hide. I don't see anyone fearing Allah with internet.

Hell with internet! May Allah remove it from hands of Mumineen, AmeenYa Rabb!

We are for Ibadat not for internet.” (End of the Sister’s naseehat)

The entire Ummah from the Ulama down to the lowest menial labourer have become addicts of cellphone/internet pornography. This is a sign of atheism. Only atheists are capable of becoming porno-addicts. Only atheists deny the existence of the Creator.

A ‘muslim’ whose eyes are glued to internet porno filth in reality is an atheist. Whilst he may deceive himself and others by saying that Allah Ta’ala sees and is aware, he practically demonstrates his denial of the existence of Allah Ta’ala – a denial lurking in his heart. Thus, he should understand that he is a *munafiq*.

MEDICAL AID PLAN FOR ULAMA

(Continued from page 22)

There is no basis in Islam for having an aid programme exclusively for Ulama. Assistance should be more for the poor, for Muslims in general. The Ulama is not a priestly

class such as the classes of priests and pundits of the kuffaar religions.

Most ulama are living better worldly lives than millions of poor and destitute Muslims. We don’t know from whence these chaps have gained the idea of medical plans and pension plans to be exclusively for ulama. It appears to be a sign of Qiyaamah. Ulama are

supposed to incline more to Tawakkul and rely more on Dua.

Ulama or so-called ulama who avail themselves of this stupid plan should feel ashamed of themselves. The Fuqara and Masaakeen are more in need of aid.

An aid plan should be primarily for the poorest segment.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

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before. When leaving home if the intention is to be away for more than 15 days, you will be musaafir along the journey. Only on reaching your destination will you be muqem if the intention is to stay 15 days at that place.

Q. A relative sent us some birthday / anniversary cake. Is it permissible to eat it? If not, what should be done with it?

A. It is not permissible to eat birthday and anniversary cakes even if the ingredients are halaal. Give it to non-Muslims. Any food associated with haraam customs should not be consumed.

Q. A relative who is gay is sick. Can we visit him?

A. If the gay flagrantly displays his attitude then he becomes murtad. It is not permissible to visit him even if he is sick. If he hides the fact of

him being gay and feels remorseful, then he may be visited.

Q. Can the funds of a mentally handicapped be contributed as charity / Sadqah or for building a Masjid?

A. It is not permissible to use the funds of the mentally-disturbed person for building a Masjid or for any charitable project. His funds must be held in trust for his expenses.

Q. Is it permissible to buy and sell toys of animate objects if the eyes are removed?

A. It is not permissible to buy, sell and keep toys in the form of animals even if the images have no eyes.

Q. Is it correct that a Muslim woman may not expose her hair in front of her non-Muslim maid?

A. It is not permissible for a Muslim woman to expose her hair and arms in front of non-

Muslim females. You have to compulsorily cover your hair and arms in front of your non-Muslim maid. It is most certainly sinful to leave your hair and arms exposed in front of the maid.

Q. Is it correct that with the approach of Qiyaamah, the mountains in Makkah will become green and forested?

A. Among the signs of Qiyaamah is that the mountains of Arabia will become green meadows as can be seen nowadays.

Q. If students are charged fees by a Madrasah, what is the ruling if the Ustaadh is absent?

A. If the teacher is absent, the fees should be proportionately deducted. The Ustaadh is not entitled to wages for the day/s he is absent. The fees should be reduced.

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**Ramadhhaan 1445
March 2024**

**ZAKAAT NISAAB R 8,900
MEHR-E-FATIMI R 22,300**



"VOICE of ISLAM"

PO BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 27 NO. 05



Roses have
thorns!
The Haqq too
has thorns!
"We strike
baatil with the

Haqq. Then it crushes the
brains of baatil." (Qur'aan)

**"Sadqah
eliminates
sins just
as water
extinguishes
fire."
(Hadith)**

THE IMPORTANCE OF RECITING THE QUR'AAN

A MAN from the tribe of Bani Makhzoom once came to Hadhrat Uthmaan (radhiyallahu anhu) and complained of his inability to pay his debts. He requested financial assistance. Hadhrat Uthmaan (radhiyallahu anhu) said: "If you are truly deserving, arrangements will be made to settle your debts."

The man said: "O Ameerul Mu'mineen! "Why should I not be deserving when you are aware of my family and tribe."

Hadhrat Uthmaan: "Can you recite the Qur'aan?"

The Man: 'No.'

Hadhrat Uthmaan: "Come near to me."

When the man was close to him, Hadhrat Uthmaan (radhiyallahu anhu) with his spear ignominiously stripped the man of his turban. Removing the turban in this manner was to publicly disgrace a man who could not recite the Qur'aan Majeed. Then he called one of his companions and instructed: "Take this buffoon and don't

allow him to leave you as long as he has not learnt to recite the Qur'aan."

Thereafter another person appeared and also explained his inability to pay his debts. Hadhrat Uthmaan (radhiyallahu anhu) asked him to recite 10 verses from Surah Anfaal and 10 verses from Surah Baraa-ah. When he had satisfactorily recited these verses, Hadhrat Uthmaan (radhiyallahu anhu) commented: "We shall settle your debts. You are deserving."

HAJJ MASAA-IL ON PAGE 9

QIYAAMAH- WHEN WILL IT HAPPEN?

Q. Recently an Aalim from Gujerat gave a bayaan in which he discussed the time when Qiyaamah will take place. He mentioned that in the last 10 years about 200 articles have been written in various languages regarding the end of times, and in the last year 11 books were published regarding Hadhrat Imam Mahdi (Alayhis salaam). Imaam Suyuti wrote a kitaab in which he had calculated that the world will end by 1500 Hijri. Is there

any reality in these calculations and predictions? Please comment.

A. We must emphasize that all speculation regarding the time of the event of Qiyaamah, are nonsensical and in conflict with the explicit ta'leem of the Qur'aan and Hadith.

Regarding the Hadith, it is clearly mentioned that when Hadhrat Jibraeel (Alayhis salaam) appeared in human form to our Nabi (Sallallahu alayhi

wasallam), he posed several questions which were actually for the ta'leem of the Sahaabah. One of the questions he asked was: "When will the Hour be?" Rasulullah (Sallallahu alayhi wasallam) wrapped up the answer in a nutshell and said: "The questioner and the one to whom the question is posed are unaware." This was the end of the talk pertaining to Qiyaamah's date of occurrence. The Sahaabah did not involve

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Q. *A man said in anger to his wife: "Get for you another husband!". Is this statement Talaaq?*

A. If his intention was Talaaq, then one Talaaq Baa-in came into effect.

Q. *In anger the husband said to his wife: 'I am giving you Talaaq?' Is this Talaaq valid? He says that he had no intention of Talaaq.*

A. Yes, one Talaaq Raj'i (Revocable Talaaq) is the consequence whether he said so in anger or in love regardless of his intention.

Q. *I would like to find out with regards to non-mahram men entering the home to do some work or services. e.g. carpenter, electrician, etc. My husband comes home from work and explains to the men the work needed to be done. Then he goes away back to work. They continue the work and I remain in another room. If they require something, they ask me. After they are done they call me and tell me the problem etc.*

Will it be OK to answer them? Will it be permissible for me to walk around the home when necessary with full hijab. My house maid and non baaligh sons are present in the home. Kindly advise what can be done in such a situation.

A. This arrangement made by your husband is haraam. Everything described by you is haraam. You may not be in the house with the male workers. You may not converse with them. Your husband has to make another arrangement.

SCIENTISTS ARE BABOONS AND THEIR THEORIES ARE SATANIC SCRAP

My query is regarding the estimated age of the greatest grand ancestor of all human beings that is Hazrat Adam (Alayhis salaam).

According to geneticists and DNA testing laboratories, the DNA of all living human beings is traced back to 2,32,000 years at least. They have given that most recent common ancestor of all human beings a genetic DNA haplo group code as A-PR2921.

They call him as The Chromosomal Adam. Please share the authentic religious beliefs regarding how old was the greatest ancestor of all living human beings that is the great Nabi Hazrat Adam (Alaihis salaam).

Also kindly tell if authentic religious texts have any information regarding who were the Human-like creatures living on planet earth before the Hazrat Adam (alayhis sa-

laam).

Did prophet Adam alaihis salaam have their genes and DNA in his body being the direct descendant of those existing human like creatures or not. Scientists claim that it is proven beyond any doubt that age of ADAM was at least 2,32,000 years.

Answer. Scientists are atheists. They are the worst enemies of Allah Ta'ala. Their theories pertaining to the age of mankind are baboonic, stupid and absolutely baseless. At most mankind's age on earth is about 8000 years. Ignore the theories of the atheists. All of them are Satanists. They are worst than even idol-worshippers. Even idolaters have some concept of a Creator.

Prior to mankind, the earth was inhabited by the Jinn for many thousands of years.

Q. *Apas who are aalimahs are discouraging women from doing household work. They encourage them to teach. My wife has been influenced by this advice of an apa. Is teaching more important for a wife than seeing to the household work?*

A. These apas are apes, morons – jaahilas. It is Waajib for women to remain at home and to attend to the household duties. The madrasahs have ru-

ined these unfortunate girls who become defeminised by wasting years in unnatural institutions which Islam does not allow for them. Your wife should not listen to the rubbish talks of the moron apas.

Q. *Is it permissible to listen to a Qur'aanic recording whilst working?*

A. If you are listening to the recording, it will be permissible. If your mind is engrossed in the work causing you to ig-

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nore the recitation, then it will not be permissible.

Q. Is it permissible to leave the recording to play in an empty house for barkat?

A. No, if no one is present, the recording may not be played.

Q. A baby was fed the milk of a woman, not by breast-feeding. What is the ruling?

A. If the baby drank the foster mother's milk within the two year period, then she becomes the *ridhaai* (milk) mother of the child regardless of the method the milk was fed. The same rules apply.

Q. Is Ideals Butchery in Stanger halaal? Someone informed me that The Majlis says that it is halaal.

A. We do not know the source from where the butcher receives his meat and chicken products. If the meat and chickens are from a kuffaar supplier or from even a Muslim supplier who slaughters according to the kuffaar system, then the products will be haraam. Therefore, ascertain from the butchery the source of his meat and chicken products. We have not said that Ideals Butcher is halaal. We do not know the sources from whence they obtain their meat and chickens.

Q. Is it permissible for a Muslim male to work in an office with a Hindu lady? They will be alone. The company is Muslim owned.

A. It is not permissible for the Muslim man to work in the office with the Hindu woman or even a Muslim woman. He should resign.

Q. Someone is asking regard-

MARRIAGE TO SIAMESE TWINS

Question

Two girls born as Siamese twins are joined at the hips. Neither one can do anything independently. If the one sits the other too has to sit. They have to sleep together, move together, go to the toilet together. This much I have witnessed myself. Furthermore, I have heard from others that both eat together, become sick together, are cured together, get haidh and tuhr together. Both have a common organ of urinating. Is Nikah valid to them?

Answer

Indeed this is an astonishingly weird case. We have not found a ruling for this particular case in the Kutub of Fiqh. Since there does not appear to be an explicit recorded case, we have to resort to the principles of the Shari'ah for an answer... In the circumstances Nikah will not be valid... This issue requires further reflection.

(End of answer in Fataawa Darul Uloom)

Comment

This particular case appears to be one person who is naturally deformed. Everything which is done and everything that happens are occurrences to a single person. In this particular case as explained in the question, there are no two separate desires or two persons having separate urges. All acts happen and are discharged as if by a single person. If these 'twins' had to be surgically separated, we believe that 'both' would die simultaneously.

If medical experts could determine that in this particular case, all senses function as if by a single person, it will confirm that this set of 'twins' is in fact one person. As such Nikah will be valid. Not all Siamese twins are of the same kind. Most have been surgically separated.

Obviously, our comment is not the final word. As stated in Fataawa Darul Uloom, it is an issue which requires further and considerable reflection. Allah Ta'ala knows best.

ing the incident of Ali (Radhiyallahu anhu) seeking permission from Nabi (Sallallahu alayhi wasallam) regarding taking a second wife, and Nabi (Sallallahu alayhi wasallam) told him not to, as it would hurt Faatimah (Radhiyallahu anha).

So they're asking for an explanation. Wouldn't any women feel hurt at it? And at

the same time, a man is allowed a second wife without the permission of the first wife. So what's the explanations

A. The explanation is simple. It is allowed by Allah Ta'ala. It was practised by Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah and the entire Ummah.

The exception made regard-

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ing Hadhrat Faatimah (Radhiyallahu anha) was exclusively for her. Other women should not stupidly compare themselves to Hadhrat Faatimah (Radhiyallahu anha).

Regarding the 'hurt' women feel, they just have to swallow and bottle it up and not fight the Law of Allah Ta'ala, and commit kufr, thereby losing their Imaan. For their Sabr, they will gain the rank of a Shaheed, and for their rejection they will be assigned to Jahan-nam.

Q. Is it permissible for women to visit the graveyard? Some muftis say that it is permissible.

A. It is not permissible for women to visit the graveyard. When it is not permissible for them to attend even the Musjid, then to a greater degree is the prohibition for visiting graveyards emphasized. The 'some' muftis are in error and extremely short-sighted.

Q. A woman was informed by reliable persons that her husband was killed in a foreign country. She sat in Iddat. After the Iddat she married and had two children by her new husband. Thereafter, the first husband appeared. The information of his death was incorrect. What is the position of the Shariah in this case?

A. She has to incumbently return to her first husband. Her nikah to the second husband is automatically invalid. However, the children are legitimate and belong to the second 'husband'. It is not incumbent to renew the Nikah with her original husband.

ONLY ALLAH CREATES

Question

We are married for just over a year now, we don't have any children yet. I am very concerned and worried, many of my friends and family, some of whom had gotten married after me have Alhamdulillah had a child or are expecting. I have the following concerns and questions:

1. My husband doesn't want me or him to go for any tests or check-ups to find if there is a problem or not despite the both of us wanting children.
2. I was checking on the internet for possible causes and I came across a certain condition called the klinefelter syndrome which affects male's fertility, I have noticed some symptoms in him like him being taller than average, having less facial hair and broad hips. I want him to go for the test, he doesn't want to go and says it is not permissible as you have to expose your private parts before the doctor and he says this whole thing is all nonsense, we must just make Dua and accept whatever Allah Ta'ala Wills for us.
3. If he refuses to go for the test and also refuses to take

me for a test, what am I supposed to do?

Answer

You are supposed to conduct yourself as a Muslim who believes that only Allah Ta'ala creates. The doctors cannot do anything in conflict with the decree of Allah Ta'ala. Allah Ta'ala states explicitly in the Qur'aan Majeed:

"The dominion of the heavens and earth belong to Allah. He creates as He wills. He bestows females to whomever He wills, and He bestows males to whomever He wills, or He bestows male and female to whomever He wills, and He makes barren whomever He wills."

Whomever Allah Ta'ala has decreed for creation will appear. No technique will succeed if Allah Ta'ala has not decreed children for you. You are displaying the attitude of atheists. Your Imaan is exceptionally weak. Repent and be contented with dua. It is haraam for your husband or for you to go for these evil, kuffaar, obscene tests.

Q. A man wants to take his wife to another country to stay there for a year or two. The wife and her parents refuse because of strife and anarchy nowadays prevailing in most places. Can the husband override the wishes of his wife and her parents in this case?

A. No, he may not do so. He

may not compel his wife to go on the contemplated journey and to stay in a foreign country. In the present climate of fitnah and fasaad there is more emphasis on the prohibition.

Q. If there is a need to renew Nikah, should mehr also be renewed?

A. Yes, the wife has the right

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to ask for Mehr when the Nikah is renewed.

Q. The wife committed adultery. Can she still demand the Mehr which the husband owes her?

A. Yes, she has the right to demand her Mehr even if she has committed adultery.

Q. Prior to consummation of the marriage, the husband died in an accident. Has the full Mehr amount to be paid to the wife?

A. Yes, the full Mehr amount has to be paid from the estate of the deceased husband regardless of the marriage not having been consummated.

Q. The wife left the marital home because she wanted a separate apartment. She refused to live with her in-laws. She went back to her parents home without the permission of her husband. Is the husband liable for her nafqah (expenses)? She refuses to return to the house which is occupied by her in-laws.

A. A separate apartment is her right. Since the husband has failed to provide separate accommodation, she is entitled to maintenance even if she has left his house without his permission.

Q. The Mehr of my wife was 2 Krugerrands. Although I was supposed to pay the Mehr cash, I have hitherto after two years not paid it yet. My wife demands payment. I have a cash amount of R130,000. May I deduct the Mehr amount from this amount and pay Zakaat on the balance only or do I have to pay Zakaat on the whole amount of

CUSTODY OF MINORS

Q. I am a divorcee with three minors – one son and two daughters. Their ages are 2, 4 and 7 years. My son is 7. The father claims custody of the son. He says that according to the Shariah custody of the 7 year old boy is his right.

He has married again. The whole day he is involved in his business. His parents have a haraam business. Although I accept his right, the question is the welfare of my son. How will he be able to care for the boy when the child will practically not be in his custody for the greater part of the day? Proper care cannot be expected from the stepmother.

He argues that his mother will take care of the child when he goes to the shop. The television is on almost the whole day at his parents. They are not strict followers

of the Shariah. Does my mother (the maternal grandmother) not have a greater right than the paternal grandmother? Do I not have a greater right over my own child than the stepmother?

In these circumstances can I deny the father custody?

A. The Deeni welfare of the child is of paramount importance. In the circumstances explained by you, it is obvious that his father is incapable of caring for him. The grandparents being fussaag are out of the question. Proper care is not to be expected from the stepmother. You may therefore deny the father custody. He may visit the children and take them to his house, but he must bring them back to you by Maghrib. If he wishes the children to sleep at his place occasionally, do allow it. However, they should not stay or even go to the house of their grandparents in view of the haraam television.

R130,000?

A. Deduct the value of 2 Krugerrands and pay Zakaat on the balance.

Q. A man married a woman while she was still in her Iddat. When he was informed that this is not permissible, he issued three Talaaqs. Now after completing her Iddat, the same man wants to marry her. Will Nikah be valid with her in view of him having given her three Talaaqs?

A. Yes, the Nikah will be valid. He may marry this woman.

The three Talaaqs were not valid due to the *faasid* (corrupt/invalid) nikah.

Q. A husband said to his wife: 'You are not my wife.' What is the ruling?

A. If his intention was Talaaq, then one Talaaq Raj'i came into effect. If he had no intention of Talaaq, it will not be Talaaq.

Q. To deceive his first wife, a man said to her regarding his second wife: 'She (the other woman) is not my wife.' His intention was not Talaaq. It

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was to deceive the first wife. Was his statement Talaaq?

A. His false statement was not Talaaq.

Q. A divorced man with children marries a divorced woman with children. Both have boys and girls. How much purdah is required between these children?

A. Since marriage is permissible between them, 100% purdah will apply. It is a really combustible situation having ghair mahram boys and girls living in the same house. Zina is a 99.9% certainty in such a situation.

Q. My non-Muslim boss insist that I should wear a tie at work. Is it permissible?

A. Wearing a tie is not permissible. Allah Ta'ala is the Raa'ziq, not the employer. Rizq has been sealed. You will receive whatever Rizq Allah Ta'ala has set out for you.

Q. Is it permissible to hire out utensils) pots, plates, dishes, etc.) for wedding functions where haraam activities take place?

A. It is not be permissible to rent out utensils for impermissible functions such as today's haraam wedding functions. It will be *I'aanat alal Ma'siyat* to hire utensils for such functions.

Q. My son is excessively insolent to us (his parents). He is vulgar and abusive. Is it permissible to delete him from my will?

A. Regardless of your son's evil and disobedience, he will inherit in your estate. He may not be deleted from your will. He will inherit his Islamic

ZAKAAT ON ANIMALS

Q. I deal with cattle and sheep. What are the masaa-il pertaining to Zakaat on animals?

A. Zakaat is paid on animals which graze on natural pastures for more than six months. Also if the animals are kept for breeding and milking, then Zakaat is payable.

There is no Zakaat on animals which are fed for six months. Animals procured for trading are regarded as stock-in-trade. Zakaat is paid on the value of such animals. Cattle and sheep have different Nisaabs. Zakaat is not payable on less than 30 cattle and less than 40 sheep.

Goats and Sheep

Zakaat of one goat/sheep is payable on 40 to 120 goats/

sheep. Two goats/sheep on 121 to 200; 3 goats/sheep on 201 to 300, and 4 goats/sheep on 400. Then one sheep/goat is payable on every extra 100, that is on every 100 in excess of 400.

Cattle

One 1 year old cow/bull is payable on 30 to 39 cattle; One 2 year old animal is payable on 40 to 59; Two 1 year old animals are payable on 60 to 69 cattle.

On 70 cattle, the Zakaat is one 1 year old and one 2 year old.

On 80, 2 two year old animals. On 90, three 1 year old. On 100, two 1 Year old and one 2 year old. On 110, Four 1 year old and two 2 year old. On 120, four 1 year old OR three 2 year old animals.

share. Never do something which you will regret after your death in the Qabr. Allah Ta'ala will apprehend him right here on earth while the greater punishment will be reserved for the Aakhirat.

Q. Recently I have been seeing wooden and clear perspex or glass podiums being placed and used in the Masajid. The Moulana will stand in front of it and place his piece of paper and/ or his tablet or phone thereon and give his talk for the Friday. Kindly comment on this as I have seen pictures of them in churches. In days gone by our scholars no matter how old never stood in

front of a podium to give the Friday talk.

A. It is not permissible to have these Nasaara – type podiums in the Musaajid. It is Tashabbuh bil kuffaar. It is haraam to emulate the practices of the kuffaar. They use such podiums in Christian churches.

Q. In many cases the Mahr at the time of Nikah is only stated as 'jewellery'. Is this sufficient? Should the value also be stated?

A. The value of the jewellery must be mentioned for the Mahr, not only 'jewellery'. Furthermore, if the gold/silver jewellery is not given immediately, but deferred to a later

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date, then the weight of the gold/silver should be stated. In this case, value will not be valid.

Q. The water was disconnected by the municipality. I made Tayammum and performed Salaat. After an hour the water was switched on. Was my Salaat valid?

A. Neither your Tayammum nor your Salaat was valid. Tayammum in a city/town/village will not be valid merely due to disconnection of the wa-

ter. You have to search for water elsewhere in the city. Water will surely be found somewhere in the city.

Q. A married man has become involved in a homosexual relationship with a young man. Is his nikah with his wife valid? Can she apply for faskh?

A. The nikah remains valid. Yes, she may apply for faskh (annulment).

Q. I have deposited an amount of money (the pur-

chase price of a property) in the trust account of the lawyer. This amount will be paid to the seller on registration of the property in my name. If my Zakaat year ends before the money has been paid to the seller, do I have to pay Zakaat on it?

A. The purchaser has to pay Zakaat on the amount as long as it has not been paid to the seller.

Q. It is my heartfelt desire to be buried in Jannatul Baqi in Madinah Tayyibah. Is there any specific dua to make?

A. The 'specific' dua is your 'heartfelt' desire. A person who is qualified for burial in Jannatul Baqi will ultimately be buried there even if he/she was buried elsewhere. The Malaikah will transfer the person to Jannatul Baqi.

Q. I have given my brother a big loan which he is repaying in monthly instalments. I want to state in my Will that when I die, the balance of the debt must be cancelled. Is this permissible?

A. The cancellation of the loan related to the future – to your demise – will not be valid. When you die, the amount owing by your brother will form part of your estate in which all your heirs will have their respective shares. You may waive the debt during your lifetime. It cannot be waived/cancelled after your death. The only thing you can do is to give a big discount now or waive the debt while you are alive.

Q. My father is involved in a haraam relationship with a

SHAITAAN'S CAKE STUNT

Q. Some women have baked a big cake which appears like a stack of Islamic kitaabs. The name of a Deeni kitaab is 'printed' on the 'cover' of each 'book' stacked in a pile. Is this permissible?

Answer

The cake is a shaitaani-inspired stunt. Rasulullah (Sallallahu alayhi wasallam) said:

"If you know what I know (of Maut, the Qabar and Aakhirat), you will laugh little, cry much and not derive any pleasure from your wives..."

While Maut hovers over our heads and calls on us reminding us about its coming, according to our Nabi (Sallallahu alayhi wasallam), people totally oblivious of this reality and of the suffering of Muslims, especially in Palestine, indulge in stupid, time-wasting, money-wasting

cake stunts in emulation of western kuffaar ways and mindsets- and they do so to display merrymaking which in turn is the evidence for their total lack of feeling for the suffering Ummah in Palestine and elsewhere. Will anyone indulge in such silly merry-making stunt if there is a death in his/her house?

This is another shaitaani stunt to divert the minds of Muslims from the reality of the objective for which Allah Ta'ala has sent us to this earthly abode for a very short sojourn. Are these people going to show-off their shaitaani cake stunt on the Day of Qiyaamah? Will they be pleased when this shaitaani cake will be displayed for disgracing them on the Day of Qiyaamah? Futility is haraam.

Did they find nothing else to mock other than Instruments of Allah's Deen? It is HARAAM to eat of this satanically inspired cake.

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woman. Should I inform my mother?

A. Never should you reveal to your mother the villainy/immorality of your father. The most you are permitted to do is to politely and respectfully offer naseehat to your father and to make dua for his hidaayat. But it is haraam for you to become instrumental in creating turmoil between your father and mother.

Q. One of our partners in a business has died. What is the ruling of the Shariah?

A. When a partner dies, it is then Waajib to immediately assess the amount of his share in the business. That amount has to be compulsorily transferred to his heirs.

The partnership with the deceased terminates with death. His heirs do not have the automatic right of becoming partners. If they desire to become partners and if the ex-

isting partners are willing, then a new contract has to be arranged with them.

Q. A loan was given to a person who is now unable to repay it. Can this loan be offset with the intention of it being a Zakaat payment by the creditor?

A. The debt cannot be offset with the intention of it being a Zakaat payment. The Zakaat should be given to the debtor. After he takes possession of the money, he should pay the debt.

Q. Is it permissible for Hanafis to perform Janaazah Salaat for a Shaafi who died in India?

A. It is not permissible for Hanafis to perform Janaazah Salaat if the body is not present.

Q. A woman stipulated at the time of Nikah that she be given the right to pronounce Talaaq to herself at any time during the marriage. If this condition was accepted by the man, can he revoke it? If valid, will it be Talaaq Raj'i or Baa-in?

A. Yes, the stipulation by the woman is valid. If he accepts it, he will not be able to revoke it. It will remain valid. She will have the right to pronounce Talaaq to end the marriage. If the condition states: Talaaq Raj'i or Talaaq Baa-in, it will be according to the stipulation.

Q. From which point is the safar distance of 77 km calculated? From one's house or the outskirts?

A. The safar distance is calculated from the boundary/end of the city, not from your house.

Q. I'm making ice cream to sell. Are the ingredients used for making ice cream such as milk etc., used for calculating Zakat?

A. The ingredients are also stock in trade. Zakaat has to be calculated on the ingredients as well.

Q. Am I allowed to set boundaries within my own home when it comes to visitors? Can I ask people to take off their shoes even if it offends them? Maaf it seems so trivial, but when we stayed in previous home, people would enter my home through the back section via my in-laws home, with no permission and I was always caught off guard. I never had any privacy even though I had my own section. On a few occasions it caused me great takleef and I always told my husband this isn't right, people must ask permission. Are we allowed to say no, if we don't want visitors at that moment for what ever reason?

I've spent many years with people not respecting my privacy (taking tours of the house and some to the extent of opening cupboards, etc.).

A. Privacy is the right of the wife. No one has the right to invade her home in the manner you have described. It is not permissible for people to enter a home without permission. They have to proclaim the Salaam from outside, and enter only after permission has been granted.

You may ask them to remove their shoes if this is the
(Continued on page 22)

ANIMAL BOOK

Q. A Maulana has published a book on 'Animals of the Qur'aan'. The book is littered with pictures of animals. It is permissible to read this book?

A. How can it ever be permissible when it is littered with haraam pictures. Never read such a haraam book using haraam in the Name of Allah Ta'ala. The molvi who have resorted to this haraam stunt is a moron. The lust for money invents avenues and pursuits of haraam which are marketed as 'halaal' under some deeni-appearing cover.

NAFL UMRAH AND HAJJ



IN THESE TIMES it is NOT PERMISSIBLE to go for Nafl Umrah and Hajj due to the numerous sins and acts of Shar'i violations perpetrated from the very day the holiday-maker leaves home until his/her return. All of these 'umrah and hajj' performers are in reality holiday-makers. The villainy of their intentions is known to Allah Ta'ala, and to all people of intelligence who are able to discern the sins exuding from the eyes, ears and

pores of their bodies.

The commission of sins, specially sins of immorality, is glaring evidence for the falsity of the intentions of these miserable holiday-makers who dishonestly present the Ibaadat of Umrah and Hajj as a screen and camouflage for their haraam holidays.

They are the victims of the snares of Iblees whose main agents are the travel agents. In this regard, the following episode in the Kutub of the Maaliki Fuqaha, throw much

light on the farce of the so-called umrah and hajj people perform in self-deception.

According to the Maaliki Fuqaha even the *Fardhiyat* (being *Fardh* – compulsion) of Hajj is waived if it is known that one will miss even a single *Fardh* Salaat. What conclusion should be drawn when people indulge in sin on a wholesale scale on these journeys?

THE FARCE AND PERILS OF A 'WALKING HAJJ'

An experienced Brother explaining the pitfalls and perils of today's style of 'walking hajj', says:

(1) Even senior aalims are guilty of the farce of today's walking hajj presented as ibaadat, and which they will crow about back home. Around 2 a.m., they group together with those walking and leave towards the Mina boundary where they will camp until Fajr time. The Salaah is made in a very haphazard way. There is zero *khushoo*. It's just an empty, meaningless ritual.

Men and women bump into each other all the time. Some unscrupulous men do so deliberately to gratify their carnality even in the holiest of places. Instead of waiting in Mina in their respective tents, performing Fajr in comfort in the proper way and then leaving, they load themselves with sins.

The group leaders (*who are about the worst scoundrels—The Majlis*) do not give the Hujaaj adequate time to eat before leaving, resulting in many Hujaah becoming weak and dehydrated by the time they arrive in Arafah.

(2) Marriages have broken down because of the mock 'walking hajj'. Couples walk together, in complete disregard of all demands and etiquettes of Purdah.

(3) Arguments and petty squabbles take place between couples and people as some walk too fast, whilst no consideration is given to those wanting to go to the toilet. They are left behind and asked to catch up as they are delaying the group which results in squabbles and difficulties.

(4) Senior alims (*who in reali-*

ty are juhala and mercenaries—The Majlis) have people even canvassing for Hujaaj to do the walking hajj as it has become a big show of pomp. (*These 'aalims' are agents of Iblees. Shaitaan harnesses them in to execute his plot of destroying the Hajj of thousands.—The Majlis*)

(5) Hujaaj, upon arriving in Arafah are bruised and blistered. Thus most of them find it difficult to even walk, resulting in them being moody, picking arguments with each other. This is further aggravated by the lack of medical facilities in the camps in Arafah. The main objective of Haj which is the Wuqoof in Arafah is forfeited. Since they are so tired and injured, they are unable to devote themselves to proper ibaadah. Therefore, purpose of Haj is defeated.

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THE FARCE AND PERILS OF A 'WALKING HAJJ'

(Continued from page 9)

(6) The 'ulama' (they are *juhala* – *The Majlis*) leading these 'walking hajj' excursions, are extremely lax in Amr bil Ma'roof, especially with regard to the intermingling within the groups.

They refrain from Naseehat as they are more concerned about increasing their numbers for the walk of *riya* (show/ostentation).

(7) Women will openly approach men and even the ulama leading the pack (*of ignoramuses* – *The Majlis*), offering water, refreshments and even asking *mas'alas* directly instead of going via their mahrams. (They are *shameless women with lesbian or prostitute tendencies on holiday under guise of 'hajj'*. – *The Majlis*)

In light of these evils, it is not permissible to go on a 'walking hajj, which is a farce and a mockery of the Deen. It is best to take the offered buses and reach Arafah fresh, with the least amount of Shar'i violations, to enable them to concentrate on the Ibaadah of

Arafah.

(End of the Brother's *naseehat*)

OUR COMMENT

Hajj in these times has been transformed into a *haraam* holiday. Ibaadat is furthest from the minds of the innumerable *fujjaar* and *fussaaq* who undertake the 'hajj' holiday under guise of Hajj. Just as the *thawaab* of Ibaadat is multiplied manifold, 100,000 times its stipulated value, so too is the notoriety and punishment of sin aggravated in the Holy Places, especially on the sacred Hajj journey and performance.

The packs and droves of people led by the Agents of Iblees are under serious misapprehension regarding their Hajj performance. In this era the Hajj of millions is rejected. Instead of *thawaab*, they return under the shadow of *Athaab*. Hadhrat Fudhail bin Iyaaz (Rahmatullah alayh) said that most people emerge from their bathrooms at home purified from sins. Rasulullah (Sallallahu alayhi wasallam) said that when Wudhu is correctly performed, the sins of the person fall from his/her

limbs with the water in the same way as dried leaves fall from a tree. Thus, they come out of their bathroom purified.

But, said Hadhrat Fudhail (Rahmatullah alayh), they return from the Ka'bah Shareef loaded with sin under the shadow of *Athaab*. Since they indulge in *fisq*, *fujoor*, *laghw*, etc., they ruin their Hajj and come away loaded with sin.

The sign and evidence for rejected Hajj are the innumerable pebbles laying at the *Jamraat*. The system designed by Allah Ta'ala for removing the pebbles of those *Hujjaaj* whose Hajj is *maqbool* (accepted), is that this service is rendered by *Malaaikah* who come and remove the pebbles of those *Hujjaaj* whose Hajj is accepted by Allah Ta'ala.

Alas! Nowadays municipal trucks have to execute this duty. Due to the Hajj of millions being rejected, there are mountains of accumulated pebbles – pebbles which the *Malaaikah* do not remove – hence artificial arrangements have to be made by the authorities for the removal of the mounds of pebbles.

THE NIQAAB DURING IHRAAM

Question: Is it permissible to cover the face for a woman in order to observe *purdah*?

Answer: It is not permissible

to let the *nikaab* touch the face. In this case a sun hat or headgear could be worn in such a way that the *nikaab* is suspended over the hat so that it does not touch the face. However if this becomes cumbersome whereby there is danger of tripping, etc. then due to

the great *fitnah* prevalent during hajj and umrah, the *nikaab* should be strictly worn at all times. If it touches the face and the face is covered for less than a day or night then only *sadaqah* should be given, i.e. the *sadaqah fitr* amount.

Questions and Answers

Question: Is Makkah and Aziziah regarded as one?

Answer: No, they are completely independent of each other. Makkah is separated all sides by tunnels which is greater in distance than a *Galwa*, approximately 137 meters which is the distance used to separate 2 suburbs.

Question: Can one stay over in Aziziah on the 8th of Zhil Hijjah and proceed straight to Arafah?

Answer: It will be against the Sunnah. Spending the night in Mina on the 8th Zhil Hijjah is Sunnah. However if one did not spend the night in Mina, rather stayed elsewhere and proceeded to Arafah, there will be no Dum.

Question: Does staying in Aziziah instead of Mina render the same thawaab?

Answer: Staying in Aziziah does not render the same thawaab as staying in Mina. Mina is a *mubarak* place. Its boundaries which have been demarcated by Allah Ta'ala, cannot be expanded nor reduced. The reward of staying in Mina is immense.

Question: I intend staying in Makkah for 12 days, thereafter I will proceed to stay in Aziziah for 4 days and then proceed to stay in Mina. Am I a Musafir in Makkah as well as in Aziziah and Mina?

Answer: Makkah is independent from Aziziah and like wise Aziziah is independent from Mina. Since you will be stay-

ing less than 15 days in Makkah, you will be a Musafir in Makkah, Aziziah and in Mina.

Question: Can Jumuah be performed in Arafah and can one perform Jumuah in small groups in the Mina camps?

Answer: Under no circumstances is Jumuah allowed in Arafah. Jumuah is allowed in Mina on condition the Khalifah or his appointed deputy performs the Jumuah. This is not found in current times, hence Jumuah is not valid in Mina. Performing Jumuah in small congregations in tents or even as a big jamaat in Mina is not valid. Zuhra Salaat has to be performed.

Question: I intend staying in Makkah for 15 days. However, during the 15 days, I will travel to Jeddah for a day trip which is 80km away from Makkah. Upon my return to Makkah do I perform my Salaat in full or Qasr since upon my return from Jeddah, I will be staying in Makkah for less than 15 days as I will move to Aziziah?

Answer: You will be a muqeem in Makkah as you intend to stay for 15 days, hence full salaah will be performed. When you intended to undertake a journey of 77km or more you become a musafir and your status as a muqeem is nullified. Upon returning to Makkah from Jeddah, you will now be a musafir as your stay in Makkah is less than 15 days.

Question: Can I buy a Dumm-e-Shukr voucher from the Saudi Agency and entrust them to do my slaughter?

Answer: According to the Hanafi Math-hab, Tarteeb (sequence of pelting, slaughter, shaving the head) is Waajib. This sequence cannot be disrupted. If this sequence is not adhered to strictly, Dumm becomes Waajib. By entrusting the Saudi Agency to do the Dumm, this sequence is definitely broken as one will not know when the Dumm was done. Therefore entrust a reliable person to do your Dumm-e-shukr after pelting and before shaving your head.

Question: On the 12th Zhil Hijjah, due to the excessive crowds it's not always possible to leave Mina by Maghrib. What should I do if I'm still in Mina after Maghrib on the 12th Zhil Hijjah?

Answer: It is Sunnah to leave Mina before the sun sets on the 12th. If this is not possible then there is no harm nor sin to stay over after sunset on the 12th. Only if one is still in Mina at the time of Subh Saadiq of the following day, then pelting of the 13th becomes Waajib. There is no Dumm for staying over in Mina after Maghrib on the 12th.

Question: Can women omit sleeping over in Muzdilifah and go straight to the hotel from Arafah due to crowds and difficulty especially for going to the bathroom, etc.?

(Continued on page 12)

Questions and Answers

Answer: If the crowds are excessive and it's difficult to spend the night in Muzdilifah, then women are allowed not to sleep over, they may return to Mina or to their respective accommodations. Men who accompany their women back to Mina or their respective accommodation need to return to Muzdilifah and spend the time in Muzdilifah between Fajr and sunrise, otherwise Dumm will be Waajib upon the men.

Question: Can an elderly person appoint someone to pelt the Jamaraat on his/her behalf?

Answer: Only if the elder is so frail that he is unable to walk to the jamaraat nor is there any conveyance that can take him may he appoint someone. Excessive crowds are not a justifiable reason to appoint someone else to pelt on one's behalf. If the crowds are excessive, then delay the pelting until the evening or evening around midnight. By delaying the pelting until the evening or midnight does not render a Dumm Waajib.

Question: Due to crowds a woman did not pelt, what should be done?

Answer: If a woman did not pelt due to fear of crowds then Fidyah is Waajib, which is 1 Dumm.

Question: Due to haidh, I cannot make my Tawaaf-e-Ziyaarah before the days of Nahr end, i.e. by sunset on the 12th Zhil Hijjah. What should I do?

Answer: Make your Tawaaf-e-Ziyaarah when you are clean, even if it's after the 12th and no Dumm is Waajib.

Question: Can I make the Niyyah of Tawaaf Wida whilst making my Tawaaf Ziyaarah, so with one Tawaaf, I'll have 2 intentions, Tawaaf Ziyaarah as well as Tawaaf Wida?

Answer: No, Tawaaf Wida will not be valid if the intention is made to run concurrently with Tawaaf-e-Ziyaarah. Two separate Tawaafs need to be done.

Question: I have difficulty keeping my Wudhu, can I make Tayammum and do my Sae?

Answer: It is not Waajib to have Wudhu when making Sae. Sae without Wudhu is valid and no penalty is warranted.

Question: I did not make my 2 Raka'ts Salaah of Tawaaf in the Haram. I only remembered when I returned home, what do I do?

Answer: Perform your 2 Raka'ts Salaah of Tawaaf at home. There is no penalty.

Question: Due to extreme fatigue, I could not manage to make Tawaaf Wida, what should I do?

Answer: Tawaaf Wida is Waajib and to omit a Waajib act renders a Dumm Waajib, unless there is a valid reason, e.g. a woman experiences her haidh and there is no option to delay her departure, then Ta-

waaf Wida is waived. Likewise, a person becomes so sick that he cannot even walk to the Mataaf to make the Tawaaf and there is no means of anyone carrying him nor does he have the physical strength to sit on a wheel chair and he cannot delay his departure, then this Tawaaf will be waived and Dumm will not be necessary.

Question: What is the meaning of giving Dumm?

Answer: Giving Dumm means to sacrifice a sheep or goat as an expiation for committing a violation during Hajj or Umrah. The animal must be sacrificed within the boundaries of the Haram and a monetary substitute cannot be made. A Dumm does not have to be sacrificed immediately. Upon return to one's home the money can be sent to a reliable person who would be able to discharge the obligation of the Dumm. However unnecessary delay in sacrificing the Dumm is sinful.

Question: I made tawaaf without wudhu, what should I do?

Answer: If 4 or more circuits of Tawaaf-e-Ziyaarah were made without wudhu, then Dumm is Waajib. If Tawaaf Qudoom and Tawaaf Wida, or less than 4 circuits of Tawaaf-e-Ziyaarah or any Nafl Tawaaf were made without wudhu then for every circuit, the equivalent of about 2kg of flour should be given in Sadqah. If the Tawaaf of Umrah was made without Wudhu

Questions and Answers

then Dumm is waajib.

In all of the above situations, if Wudhu was made and the Tawaaf repeated, the penalty falls away.

Question: I made Umrah whilst I was in Haidh. Please advise what should I do?

Answer: It is abhorred and extremely sinful to make Tawaaf whilst in haidh. A Dumm is necessary. However, as long as one is still in Makkah, one should repeat the Tawaaf after attaining purity. Then the Dumm falls away. It is not necessary to go into Ihraam again to repeat the Tawaaf. If the Tawaaf was not repeated in a state of Tahaarah and one left Makkah then the Dumm has to be made.

Question: Do I need to go into Ihraam again and make an Umrah if I take a day trip to Taif whilst residing in Makkah during Hajj or Umrah?

Answer: An Umrah needs to be made upon returning to Makkah from Taif. The ihraam should be worn from the Meeqat in Taif. One cannot proceed to Makkah for whatever reason without being in ihraam from Taif.

Question: Can I enter into my ihraam from Musjid Aishah upon my return from Taif?

Answer: A Dumm will be necessary if the ihraam is adopted from Musjid Aishah upon returning from Taif as Taif is the Meeqat whereas Musjid Aishah is not a Meeqat. One cannot pass a

Meeqat unless one goes into ihraam.

Question: We will be visiting Madinah Shareef first and then proceed to Makkah for Umrah. By the time we reach Makkah I will be experiencing my haidh. Can I enter Makkah without ihraam and once clean go to Musjid Aishah and put ihraam on from there and complete my umrah?

Answer: One cannot proceed beyond the Meeqat enroute to Makkah without going into ihraam.

Question: Due to excessive crowds the saffs (Salaat rows) extend outside Musjid Nabawi as well as Musjid Haraam. Can we follow the imam standing outside?

Answer: As long as there is continuity of the saffs from within the Musjid, you may follow the Imam. However if there is a break in the saffs once it overflows outside then the Salaat behind the Imaam will not be valid for those who are performing outside the Musjid. A gap of 2 saffs is regarded as a break in continuity and if this is found outside the Musjid then the Salaat of those behind the break is not valid behind the Imaam.

Question: After completing Tawaaf I discovered najaasat (impurity) on my Ihraan garb. What should I do?

Answer: Although it is Makrooh, there is no penalty. The Tawaaf is valid.

Question: A woman who is in

the state of haidh, made Tawaaf Ziyaarat. She was unable to delay her departure nor could her visa be extended. She therefore made Tawaaf Ziyaarat in the state of haidh (menses). What does she have to do?

Answer: The penalty is a camel or a bull.

Question: What is the penalty if any other Tawaaf besides Tawaaf Ziyaarat is made in the state of haidh?

Answer: The penalty is a goat or a sheep.

If Tawaaf Ziyaarat was made in the state of janaabat while Tawaaf Wida was made during the state of Tahaarat, then if Tawaaf Wida was made during the days of Nahr (10th, 11th and 12th), this Tawaaf Wida will become Tawaaf Ziyaarat. The Dumm penalty will be necessary for omitting Tawaaf Wida.

Question: I made Tawaaf Ziyaarat on 10th without Wudhu. What should I now do?

Answer: If you had made Tawaaf Wida with Wudhu during the days of Nahr (10th, 11th and 12th), then this Tawaaf is an adequate substitute for Tawaaf Ziyaarat. The Dumm penalty will apply in this case for the omission of Tawaaf Wida. Also, if Tawaaf Wida was made after the days of Nahr, it will not substitute for Tawaaf Ziyaarat. Dumm is Waajib for having performed Tawaaf Ziyaarat without Wudhu.

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Questions and Answers

(Continued from page 13)

Question: My Wudhu broke in the fifth shaut (circuit) of Tawaaf Wida. I completed the Tawaaf without Wudhu in the last two shauts. What should I do?

Answer: For each shaut performed without Wudhu, the penalty is the Sadqah Fitr amount.

Question: I made the Tawaaf of Umrah without Wudhu. What is the penalty?

Answer: The penalty is a Dumm.

Question: A person shaved his hair to be released from his Hajj Ihraam outside the Haram area and after the days of Nahr. Is there any penalty?

Answer: He is liable for two Dumm.

Question: Is the yearly Qur'baani Waajib for a person performing Hajj?

Answer: Qur'baani is not Waajib for the musaafir. Nevertheless, if he can afford, it is of great merit. It is not necessary

to have the Qur'baani done in Makkah. It may be done anywhere in the world.

Question: On entering Musjidul Haraam, should one perform Tahyatul Musjid?

Answer: Make Tawaaf. However, if for some reason one is unable to make Tawaaf immediately on entering, then perform Tahyatul Musjid.

Question: In Musjidul Haraam it is extremely difficult to ensure that one does not pass in front of people performing Salaat. What should one do?

Answer: It is permissible to pass in front of them. However, ensure that you pass beyond the spot of the musalli's Sajdah.

Question: Is it permissible to make Tawaaf riding in a cart?

Answer: Walking is Waajib. Riding in some contraption without valid reason when making Tawaaf, makes Dumm compulsory.

Question: What is the penalty for unintentionally passing Hajr

Aswad without making Istilaam during Tawaaf?

Answer: Istilaam is Sunnat. Therefore, there is no penalty.

Question: I made two Umrahs together without shaving/clipping my hair after the first Umrah. What should I do?

Answer: The penalty is one Dumm.

Question: I made the Rami of Jamrah Aqbah on the 10th during Fajr time. Someone informed me that the Rami was not valid. It must be made after sunrise. Is this correct?

Answer: While your Rami is valid, it is Makrooh. The valid time for Rami of Jamrah Aqbah is from Subh Saadiq of the 10th until Subh Saadiq of the 11th.

The Masnoon time is after sunrise until Zawwaal. The Mubah (permissible) time is from Zawwaal to sunset. The Makrooh times are from Subh Saadiq to sunrise, and after sunset until Subh Saadiq of the 11th.

OMISSION OF WAAJIB ACTS

(1) Departing from Arafaat before sunset makes a Dumm obligatory.

(2) Abandoning Wuqoof of Muzdalifah without valid reason makes Dumm waajib. If abstaining from Wuqoof at Muzdalifah is for a valid reason, Dumm is not waajib.

(3) Due to crowds and congestion, Wuqoof of Muzdalifah is waived for women.

(4) If Rami of the four days is abandoned or if Rami of one day is abandoned, the penalty of Dumm will apply.

(5) If the majority of the pebbles of the Rami is abandoned, then too the Dumm penalty applies. For example if on the 10th four pebbles were not flung, then Dumm is Waajib. If the lesser number was abandoned, then for each

pebble, Sadqah is waajib.

(6) If the hair is shaved/clipped outside the Haram area, Dumm is Waajib. If the hair is shaved/clipped outside the Haram and after the 12th, then two Dumm are Waajib.

(7) If the head was shaved before Rami, the Dumm penalty will apply.

(8) If the animal was slaughtered before Rami, the Dumm penalty will apply.

HAJJ MASAA-IL

(1) It is not permissible to perform Maghrib and Isha' at Arafaat or along the route. If this was done, the Salaat has to be repeated at Muzdalifah.

(2) If one arrives at Muzdalifah before Isha', then too Maghrib Salaat may not be performed. It will be performed together with Isha' during Isha' time.

(3) In Arafaat, the two Salaat (Zuhr and Asr) may not be combined by groups in their tents. If for some reason one did not join the combined Salaat led by the official Imaam, then each Salaat has to be performed in its own time.

(4) If on the 8th Zil Hijjah, one performs a Nafl Tawaaf with

Idhtiba and Ramal, and Sa-ee thereafter, then on 10th it will not be necessary to perform Sa-ee after Tawaaf Ziyaarat.

(5) During the Hajj days, Jumua Salaat is valid in Mina.

(6) While making Tawaaf it is not permissible to face the Ka'bah. However, when commencing the Tawaaf, it is permissible when facing Hajr Aswad.

(7) After each Tawaaf performing two raka'ts is Waajib. It is Makrooh to unnecessarily delay the two raka'ts until finishing another Tawaaf.

(8) If a woman abstains from the Waajib act of Wuqoof in Muzdalifah, due to the inten-

sity of the crowds, she is not liable for Dumm.

(9) The Dumm penalty will not apply to a woman who is unable to perform Tawaaf Wida because of haidh.

(10) Jamaat is not a condition for performing Maghrib and Isha' together in Muzdalifah although Jamaat is best.

(11) The Sunnat and Nafl of Maghrib should be performed after Isha' Salaat.

(12) It is permissible for a woman in Ihraam to wear sewn garments. She may wear gloves. Her head must be covered, not her face.

(13) The Dumm penalty is not obligatory on women who have to perform Tawaaf Ziyaarat after the 12th.

THE FARDH ACTS OF Hajj

Hajj has three Fardh acts:

- (1) Ihraam
- (2) Wuqoof at Arafaat
- (3) Tawaaf Ziyaarat

If these THREE acts are performed Hajj will be valid even if the Waajib and Sunnah acts and factors have been deleted.

Ihraam is to make the Niyyat

(Intention) for Hajj and to recite the Talbiyah.

Wuqoof at Arafaat is to be present in Arafaat on the 9th Zil Hijjah at any time from after Zawwaal until Subh Saadiq of the 10th Zil Hijjah. The Wuqoof will be valid even if one is present at Arafaat for one minute.

Tawaaf Ziyaarat is the Tawaaf made on the 10th at any time from Subh Saadiq until 12th Zul Hijjah after the head is shaved or the hair cut.

Omission of any one of these three Fardh acts invalidates the Hajj, and the only remedy is to make Qadha of the Hajj. There is no Dumm penalty to redeem the invalid Hajj.

THE WAAJIB ACTS OF Hajj

Six acts are Waajib in Hajj.

- (1) Wuqoof at Muzdalifah: To be at Muzdalifah at any time from Subh Saadiq until sunrise, even for a minute.
- (2) Saee between Safa and Marwah.

(3) Rami (Pelting) of the Jamaraat

(4) Qur'baani –Sacrificing an animal if the Haaji is a Muta-matti' or a Qaarin.

(5) Halq (shaving the hair) or Qasr (clipping the hair)

(6) Tawaaf Wida when depart-

ing from Makkah Mukarramah.

If any Waajib act is omitted, the Hajj will still be valid, the penalty is sometimes a Dumm (animal) and sometimes Sadqah (the Sadqah Fitr amount).

JINAAYAAT (ERRORS)

There are two types of *Jinaayaat* (errors) during Hajj:

- Omission of Waajib acts
- Commission of Hajj prohibitions.

If any Waajib act is omitted without valid reason, penalty is obligatory. If any Waajib act is omitted with valid reason, the

penalty is not obligatory.

Penalty (Kaffaarah) is compulsory even if the prohibition of Ihraam is committed for a valid reason.

The Kaffaarah (Penalty) is sometimes a Dumm, sometimes Sadqah and sometimes Saum (Fasting).

Dumm is a goat/sheep or one

seventh share in a camel/cow. A whole camel/cow is obligatory only on two occasions: (1) Making Tawaaf Ziyaarat in the state of janaabat (greater impurity), and (2) Sexual relations after Wuqoof of Arafaat, but before shaving/clipping the hair.

Sadqah in the context means the Sadqah Fitr amount which is the price of 2 kg flour.

THE JINAAYAAT PENALTIES

Committing any jinaayat of Hajj intentionally is sinful. Payment of the penalty does not efface the sin. Taubah has to be made for gaining forgiveness.

(1) Discharging / paying the penalties for Hajj jinaayaat (errors) is not immediately obligatory. The penalty may be paid at any time during one's lifetime.

(2) Regardless of the circumstances which constrained commission of the jinaayaat, the penalty becomes waajib. Even if one has a valid reason for committing an error, the penalty is waajib.

(3) Scent/perfume

The Dumm penalty is waajib if an entire limb/portion of the body, e.g. the whole head, the whole palm, the beard, etc., is perfumed.

If less than a full limb/portion is perfumed, then the penalty of Sadqah is obligatory

If perfume was applied before Ihraam, there is no penalty. If a woman applies mendhi

(hennah) to her palm, a Dumm is Waajib.

If one *baalisht* (a hand's span) or more of the garment is perfumed and worn for 12 hours or more, the Dumm penalty will apply. If less than a *baalisht* is perfumed or a *baalisht* is perfumed but the garment is donned for less than 12 hours, then Sadqah is waajib.

If scented soap is used, Sadqah is waajib. If scented mineral is consumed, Sadqah is waajib. If olive oil is applied to a full limb, Dumm is waajib. However, if olive oil is consumed, penalty is not waajib.

(4) Covering the face and head

It is not permissible for a man to cover his head and face during the state of Ihraam. However, a female has to keep her head covered.

If a man covers his face and/or head or a quarter of the face/head for 12 hours, then a Dumm is waajib. If he had covered less than twelve hours, the penalty is Sadqah. If a woman

covers her face in Ihraam for 12 hours, then Dumm is waajib. If she covered for less than 12 hours, Sadqah is waajib.

THE TIMES OF RAMI (PELTING)

Rami (Pelting) the Jamraat on the 10th, 11th, 12th and 13th

HANAFI

Time commences from Subh Saadiq of the 10th and ends at Subh Saadiq of the 11th.

Masnoon time after sunrise until Zawwaal.

Mubah Time from Zawwaal to sunset.

Makrooh Time after sunset until Subh Saadiq on the 11th. Makrooh Time is also from Subh Saadiq of 10th until sunrise.

Time begins from Zawwaal until Subh Saadiq.

Masnoon time is from Zawwaal to sunset.

Makrooh time is from sunset until Subh Saadiq. Makrooh time does not make Dumm incumbent.

On the 13th Rami is permissible before Zawwaal.

The representative has to pelt first his own pebbles. After completing his Rami, only then is it permissible to make Rami on behalf of the Ma'zoor.

On the 11th, 12th and 13th, he has to pelt first all three Jamrat, then return to pelt on behalf of the Ma'zoor.

THE SUNNAT AND MUSTAHAB ACTS

Besides the Three Fardh acts and the Six Waajib acts, all other acts are either Sunnat or Mustahab.

While it is sinful to intention-

ally omit any Sunnat act without valid reason, the Hajj will be valid and there is no monetary penalty for having omitted a Sunnat or Mustahab act.

The Ghaafiloon

"We have created numerous jinn and men for Jahannam. They have hearts with which they cannot understand. They have eyes with which they cannot see. They have ears with which they cannot hear. Indeed they are like animals. In fact, they are worse (more than even animals). Indeed they are the ghaafiloon."
(Al-A'raaf 179)

The *ghaafiloon* are those who are completely oblivious of Allah Ta'ala and His Deen. They have been created for the purpose of being *Hasabu Jahannam* – fuel for Jahannam. Never will they be guided since Allah Ta'ala has decreed Jahannam for them. Why has He made this decree? That is the wisdom and prerogative of Allah Ta'ala which is unfath-

omable to our created minds with finite understanding. Always supplicate to Allah Ta'ala to save us from falling into the snares of the *ghaafiloon* who are the agents of Iblees.

In the Muslim community, the *Ghaafiloon* are the *Mudhilleen* (those who misguide) about whom Rasulullah (Sallallahu alayhi wasallam) said: *"I fear most for my Ummah the Aimmah Mudhilleen."* They are the molvis, sheikhs, imaams and fake buzrugs who pave the Path of Jahannam which Allah Ta'ala has decreed for them. The Qur'aan Majeed describing these *ghaafiloon / mudhilleen*, says: *"...Even if they see every sign, they do not believe in it. If they see the Path of Hidaayat, they do not adopt it as the Path (to*

follow). But if they see the path of deviation, they adopt it. This is because they deny Our Aayaat (Signs), and they are ghaafil (oblivious) in this regard."

(Al-A'raaf, Aayat 146)

These are the *ghaafiloon* who had conspired to abolish Islam by closing the Musaaqid, suspending Jum'ah and the daily Fardh Jamaat Salaat, and by displacing and discarding a host of *ahkaam* of the Shariah. They are the Reverend Abraham Bham and his clique of vile molvis, and they are Menk, Moolla, the devils of radio shaitaan, the devils of Darush Shaitaan and numerous others who plot the destruction of Islam with the gimmicks, stunts and tricks of modernism and liberalism. The UK also abounds with such *Mudhilleen*.

ELIMINATE WASAAWIS
Hadhrat Shaikh Abu Mas'ood Ibn Abi Al-Ashaair (Rahmatullah alayh) said:

"It is incumbent to deracinate all such thoughts which incline you to yourself and create love for the dunya.

When any such waswasah enters the mind, then ignore it. Do not allow it to germinate. Immediately engage in Thikrullaah

Do not allow the wasaawis to become embedded in the heart. When a waswasah be-

comes embedded in the heart, the intention to commit the act develops. The intention becomes a dominant carnal desire. Then the heart weakens. Its *noor* is extinguished, and Aql (intelligence) is overshadowed. A veil falls over it."

SHUKR (GRATITUDE)

Hadhrat Abu Humzah Baghdadi (Rahmatullah alayh) said: "When Allah Ta'ala opens up an avenue of goodness for you, then cling to it, and beware of becoming vain (developing self-esteem because of the goodness/excellence). Be profoundly

grateful to Allah Ta'ala for the bounty of the goodness. Vanity will lead to the elimination of the goodness. Shukr will increase the bounty."

Allah Ta'ala says in the Qur'aan Majeed: *"If you are grateful (for His bounties – ni'maat – He will increase it, and if you are ungrateful, then verily My punishment is severe."*

DENYING THE PERPETUITY OF JAHANNAM

Among the beliefs of kufr to which Ibn Taimiyyah subscribed was his denial of the everlasting nature of Jahannam. According to him, Jahannam will not be everlasting. This is a clearcut belief of kufr in denial of the *Nusoos* of the Qur'aan and Hadith.



THE DEVIATION OF IBN TAIMIYYAH

Commenting on the deviation of Ibn Taimiyyah, the imam of the deviant Salafis, Allaamah Alaauddeen Muhammad Al-Bukhaari (Rahmatullah alayh) said:

Ibn Taymiyyah plummeted into the depths of Kufr and misguidance because he did not acquire knowledge from the mouths of men and was attached to the false fantasies and wrong imaginations that occurred in his mind. He was deceived by the great

number of Hadīths and reports he had memorised and was proud of the statements, narratives and accounts he could cite. He imagined they made him an abundant sea of knowledge and freed him from having to take benefit and insight from the authorities. He thus stuck his nose up as a result of the waswaas of the accursed devil. He imagined himself to be from the authorities of ijtiḥād and qiyās because of the kha-beeth khannaas (evil devil)

spitting into his brain.

It is evident to anyone who has a degree of awareness that having memorised a lot does not generate knowledge, even if it is many loads (of knowledge). Knowledge is only acquired from the recited texts heard from the firmly-grounded luminaries, not from texts written by the pens of copyists that are memorised."

(Muljimat al-Mujassimah, pp.35-41)



THE JANAAZAH

Rasulullah (Sallallahu alayhi wasallam) said:

"Make haste with the Janaazah. If it (the mayyit) was pious, then the abode to which you are sending it is better. If it (the mayyit) was impious, then get rid of it from your necks."

Delaying the burial of the mayyit is haraam. The command is "to make haste".

Therefore delaying the burial for transporting the mayyit from one city to another city is haraam, and so is it haraam to delay the burial in expectation of friends and relatives coming from other towns and cities.

BEWARE OF ZINDEEQS!

Rasulullah (Sallallahu alayhi wasallam) said:

"Listen well! I have been given the Qur'aan and its likeness with it (that is the Hadith/the Sunnah). Listen well! Soon will (you see) a fat man sitting on his (luxury) couch saying: 'Cling to this Qur'aan. Whatever you find in it of Halaal, regard it as halaal, and whatever you find in it of haraam, regard it as haraam.' (Refuting this idea, Rasulullah –Sallallahu alayhi wasallam) said: *"Verily, whatever the Rasool of Allah has made haraam, it is just as Allah has made it haraam."*

The "fat / obese" man mentioned in the Hadith is a genus

which refers to the zindeeqs and molvis / sheikhs of our era. They perpetrate scandalous fraud by misinterpreting the Qur'aanic Aayaat to extrapolate meanings to suit their bootlicking narratives of fisq, fujoor and kufr.

Beware of them. Beware of the Mickey Mouse muftis such as Menk, of the reverends such as Bham and the myriad of other mudhilleen such as Solomon Moolla, Tariq Jameel, the shaitaani radio molvis, MJC porky sheikhs, pundits and swamis and the like all masquerading as Muslims. They are highway robbers lying in ambush to loot your Imaan.

DIVINE DISPENSATION ON THE 15TH NIGHT OF SHA'BAAN

Tafseer Abis Saood states:

"It is the Night of Qadr, and it is said, the Night of Baraa'at... It has been said that the re-

cording of affairs from Al-Looḥul Mahfooz commences during Lailatul Baraa'at and is completed during Lailatul Qadr. Then the record of sustenance's (is handed to Mee-kaail; the record of wars is handed to Jibraeel as well as

the record of natural calamities; the record of deeds is handed to Ismaeel, the Angel in charge of Samaa-e-Dunya, and he is a mighty Angel; the record of hardships is handed to Malakul Maut (Peace on them all)."

IMMENSE REWARD FOR THIKRULLAH

Rasulullah (Sallallahu alayhi wasallam) said:

“Whoever recites the Tasbeeh of Allah (**SUBHAAN-ALLAAH**) 100 times in the morning and 100 times in the evening is like a person who has performed **Hajj a hundred times**. Whoever recites the Hamd of Allah (**ALHAMDU LILLAAH**) 100 times during the morning and 100 during the evening is like one who has provided a **hundred horses in the Path of**

Allah (in Jihad).

Whoever recites **Laa ilaaha il laa laah** 100 times during the morning and 100 times during the evening is like one who has **emancipated a hundred slaves from the offspring of Ismaaeel (alayhis salaam).**

Whoever recites Takbeer (**ALLAHU AKBAR**) 100 times during the morning and 100 times in the evening, no one will surpass him (in virtue) on

that day except a person who says as he has said or says more than what he has said.”

(*Hamd* is any form of praise which has the word ‘*Al-hamdulillah*’. *Tasbeeh* is any form which has the term ‘*Subhaanallaah*’)

Thus, Allah Ta’ala has granted everyone the opportunity of gaining these immense rewards daily merely by means of Thikrullaah.

TAQDEER

Q. Could you please explain taqdeer and how us as Muslims should understand and accept taqdeer. Does all good and bad come from Allah?

A. Yes, all good and bad are from Allah Ta’ala. No one can fathom the wisdom and mysteries of Allah Ta’ala. Shaitaan is bad/evil. Who created him? There is no other creator besides Allah Ta’ala. If Allah Ta’ala had not willed the creation of evil, He would not have created Iblees.

Furthermore, Allah Ta’ala allows Shaitaan to execute whatever evil he desires. So too is our evil nafs. This evil propensity in us has been created by Allah Ta’ala. There is no evil in the Malaaikeh because Allah Ta’ala did not create an evil nafs for them. If Allah Ta’ala had willed us to be as sinless as the Angels, He would not have created an evil nafs in us.

Taqdeer cannot be explained. Even on the Day of Qiyaamah, the Ambiyaa too will not fully understand Taqdeer. Rasulullah

(Sallallahu alayhi wasallam) forbade the Sahaabah from probing into this issue. It is a forbidden domain. The more you try to understand it, the more confused you will become. Then in your state of confusion shaitaan will intervene to shake and even ruin your Imaan.

Since our Nabi (Sallallahu alayhi wasallam) has angrily warned the Sahaabah against this topic, we do not venture to explain something which can never be adequately explained.

THE DUNYA AND THE DEEN

As long as the honour and value of the Deen are not greater in one’s heart than honour for the dunya, one will not be able to sever ties with the dunya. The attitude which is dominant in the heart will assert itself. Thus, if one has greater value for the dunya, it will overshadow one’s honour for the Deen and it will not permit severance of worldly love. It is mentioned in the Hadith: “*This world is jeefah (carrion).*”

DESPISING OTHERS

When one feels contempt for someone, then be of service to him. Be kind to him. Act with humility towards him until the contempt is erased from the heart. Reflect on your own deficiencies and contemptibility.

DO NOT TAUNT ANYONE

Hadhrat Abu Abdullah Shakheeri (Rahmatullah alayh) said: “Do not taunt anyone for a sin he/she has committed as long as you have no certitude that all your own sins have been forgiven.”

(Continued on page 20)

SLANDERING HADHRAT THANVI

Q. Salafis accuse Maulana Ashraf Ali Thanvi (Rahmatullah alayh) of teaching magic in his book, A'maal-e-Qur'aan, e.g. separating persons. What is the response for their accusations?

A. The *a'maal* mentioned in the kitaab have absolutely no relationship with magic. Stupid people who do not know what *sihr* is, i.e. such stupid salafis who have an abhorrence for the Muqallideen make false accusations against the Ulama of Deoband just as the Barelwi Grave Worshippers do.

If a person separates a woman from her husband

with a stick or a gun or with poison or with false information to create discord and dissension, then only a moron salafi will say that the man has perpetrated magic.

If someone commits adultery with a woman thereby separating her from her husband or he convinces her to abscond and run away from her husband, then only a jaahil salafi will say that the man has perpetrated magic.

The words and aayaat of the Qur'aan Majeed have certain powers and effects which could be utilized for a variety of effects and consequences. Rasulullah (Sallallahu alayhi wasallam) said that Surah

Faatihah is a cure for every disease. The *Muawwazatain* were revealed to cure magic. But the jaahil salafis say that it is magic because Hadhrat Thanvi has recorded it in his kitaab.

Provided the amal is correctly used, it will be permissible, and the salafis may stand on the roof to shout and bark like mongrels that it is 'magic'. Hadhrat Umar (Radhiyallahu anhu), as well as other Sahaabah and the Auliya in all ages practiced certain A'maal for different purposes. Salafis are plain stupid and full of enmity. They are too stupid to understand the *haqeeqat of sihr*.

INTERFAITH KUFR

While Interfaith dialogue is haraam, Da'wat is incumbent. Far from Muslims being allowed to sit and listen to the propagation of kufr religions and ideologies which are expounded at interfaith dia-

logue sessions of Ibillees, the Qur'aan Majeed commands *Da'wat*.

"Verily, those who say that Allah is Maseeh the son of Maryam have committed kufr. Maseeh (Nabi Isaa) said: 'O Bani Israaeel!

Worship Allah, my Rabb and your Rabb. Verily, he who commits shirk with Allah, Allah has made haraam for him Jannat, and his abode is the Fire. And, the oppressors will have no helpers.

Verily, those who say that Allah is a trinity have committed kufr. There is no deity but Allah The One. If they (the Nasaara) do not desist from (the kufr) they are saying, then most certainly the Painful Punishment will apprehend

the kuffaar."
(*Al-Maaidah*, 72, 73)

"Say (to them): 'What! Are you worshipping besides Allah (such deities) who neither can harm you nor benefit you?'"
(*Al-Maaidah*, Aayat 76)

Say (to them): 'O People of the Kitaab! Do not commit excesses in your religion, that which is not the truth, and do not follow the vain desires of a nation which has gone astray before, and who has misled numerous from the Straight Path.'" (i.e. the Yahood)
(*Al-Maaidah*, Aayat 77)

"Remember when Ibraahim said to his father Aazar: 'Do you take idols as gods? Verily
(Continued on page 21)

DO NOT TAUNT ANYONE

(Continued from page 19)

It is obvious that one can never have such certitude, hence never taunt someone. Do not seek to shame someone for sins which he/she has committed. Rasulullah (Sallallahu alayhi wasallam) said: "He who taunts a person with a sin (committed by that person) will not die without committing the same sin."

QIYAAMAH- WHEN WILL IT HAPPEN?

(Continued from page 1)

themselves in discussing futilities.

Rejecting this futility, the Qur'aan Majeed states:

"They ask you (O Muhammad!) about the Hour: when will it occur? Say: Verily, its knowledge is only with my Rabb. Only He will manifest it at its time. It will be momentous in the heavens and the earth. It will come suddenly. They ask you as if you have perfect knowledge of it.

Say: Its knowledge is only with Allah, but most people do not know." (i.e. they only indulge in conjecturing).

(Al-A'raaf, Aayat 187)

"They ask you about the Hour. When will it occur? What have you to say about it? (i.e. nothing, since you are not aware). Its term is (known only) to your Rabb. You are only a Warner for him who fears it (the Hour). The day when they will see it, it will appear as if they had lived

only an evening or a morning."

(An-Naazi'aat, 43, 44, 45, 46)

This should be the 'be all' response to any conjecturing about the time of the occurrence of Qiyaamah. Indulgence in the futility of attempting to unveil what Allah Ta'ala has kept concealed, is a stunt of Iblees and the nafs. It is all baseless speculation to detract from the Maqsood (Objective) of life on earth.

TARIQ JAMIL – MUDHIL

Question

There is something bothering me. In December I was in Mecca. I was staying in the same hotel as Molana Tariq Jameel. When I was coming down in the lift, a girl was talking on phone. She was telling to someone that she had met Molana Tariq Jameel. She said: "Molana came for few minutes and I met him." A man was also in this lift. This girl said to this man: 'You

were there too and you made YouTube video. Can you share it with me?" Both are strangers to each other. The man agreed to share video with this girl.

To my knowledge pictures are haram, videos are haram, talking to strange men is haram, and looking at men is haram. To my knowledge all this is haram. My question is that we have to show utmost respect to an Alim and we should not think bad of him. But with all this that happened how to have respect for the

alim in my heart. Please guide me.

Keep me in your prayers I can enter heaven without accountability.

Answer

The chap called Tariq Jamil is dangerous for one's Imaan and Akhlaaq. He is a deviate who flagrantly indulges in much haraam. He has no concept of haraam and halaal. He perpetrates fisq and fujoor flagrantly, and then justifies his blatant sinning. Don't even listen to any of his talks.

INTERFAITH KUFR

(Continued from page 20)

I see you and your people in manifest deviation."
(Al-Anaam, Aayat 74)

Never is it permissible to sit, dine and wine with kuffaar priests, swamis, reverends and pundits listening to the exposition of their faiths. Never is it

permissible to sit mute, like dumb donkeys listening to all the kufr they disgorge. The obligation of the Muslim is to state the Haqq and to inform them that the consequence of rejection of the Haqq of Tawheed is the Fire of Hell – the everlasting perdition in Jahannam. It is Waajib to inform them that besides Islam there is no truth.

Islam is the sole repository of Truth and Salvation.

The current interfaith dialogue methodology is kufr. The so-called Muslim participants in this evil shaitaani conspiracy are munaafiqs, zanaadaqah and even mur-taddeen. That is why the kuffar titles of reverend, pundit and swami are most befitting for them.

Questions and Answers

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(Continued from page 8)

practice in your home.

People who enter without permission are rude and committing haraam. No one has the right to open your cupboards and pry around the house. Some mothers-in-law do have this shaitaani habit.

Q. The agreement I have with my worker is to pay him R150 per day. However, the CCMA people say that I have underpaid the worker. What is the position according to the Shariah?

A. The wage should be fixed and the times of employment should be fixed. The nature of the work should be specified. These are the only requirements of the Shariah.

According to the Shariah there was no 'under payment'. The agreement between the employer and the worker is the valid Shar'i requisite. The kuffaar's laws are not valid.

Q. What is the status of Salaat performed behind a person who has much debts?

A. Salaat behind a debtor is

valid.

Q. Is it permissible to allow a person in debt to lead the Taraaweesh Salaat?

A. It is permissible to appoint a debtor to be the Imaam.

Q. I have a three month old baby whom I am breast-feeding. Fasting will cause my milk to dry up. May I abstain from fasting and make qadha afterwards?

A. If fasting will cause decrease or drying up of your milk, then make qadha of the

(Continued on page 23)

“TARAAS-SU”

STAND SHOULDER TO SHOULDER, GLUED TOGETHER

Among the several Ahaadith commanding shoulder to shoulder standing in the Salaat Sufoof (rows), Rasulullah (Sallallahu alayhi wasallam) ordered:

“TARAAS-SU!”

This means to stand in such a manner that the shoulders of the Musallis should be pressed against one another, leaving not a gap of even a centimetre. This method of standing in the saff is **Waajib**.

The formation of the *sufuof* (rows) in almost all Musaajid is absolutely horrible. Wide gaps are left. In the second raka't, the gaps tend to widen more. Rasulullah (sallallahu alayhi wasallam) said that Shaitaan occupies the gaps between the musallis in the *sufuof* (rows). The Shayaateen

are invisible and are able to fill even the one or two centimetre gaps which the ignorant and careless Musallis leave. They stand in such haphazard formation as if they have a hatred for the command of “Taraas-su” issued by Rasulullah (Sallallahu alayhi wasallam).

Carelessness in this regard is not the monopoly of the ignorant ones. Even molvis and those who ostensibly are practising Muslims are extremely lackadaisical in saff-formation. The gaps which have become the practice of most musallis, are signs of *nifaaq* (hypocrisy).

Rasulullah (Sallallahu alayhi wasallam) warned that the effect of such satanic gaps is mutual hatred. It breeds enmity in the hearts. Musallis should be conscious when they form the *sufuof*. They should ensure that their shoulders touch. Incorrect standing

destroys much of the *thawaab* of the Salaat.

Musallis should be conscious when they form the *sufuof*. They should ensure that their shoulders touch. Incorrect standing destroys much of the *thawaab* of the Salaat. It was the practice of Hadhrat Umar (Radhiyallahu anhu) to inspect the *sufuof* after the *Iqaamah* to ensure correct formation. Rasulullah (Sallallahu alayhi wasallam) said that *of the perfection of Salaat is the straightening of the sufuof*. This includes standing with shoulders welded as Allah Ta'ala describes in the Qur'aan Maeed:

“Verily, Allah loves those who fight in His Path

As if they are a solid wall of steel.”

(Surah As-Saff)

Allah Ta'ala loves solid formation of the *sufuof* in both Jihad and Salaat. The *sufuof* should be like a solid barrier of steel, not the rubbish covid devil style of rows.

Questions and Answers

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fasts afterwards.

Q. Is it permissible to fast after 15th Sha'baan?

A. It is permissible to fast even the whole month of Sha'baan. It is meritorious and Sunnah to fast on the 13th, 14th and 15th of every Islamic month. The 15th day of Sha'baan has greater significance. One should fast on the 15th Sha'baan. However, do not fast on the 29th if it is not your standard practice to fast on the day that the 29th falls, e.g. if it is your practice to fast every Thursday, then you may fast on the 29th if it happens to be a Thursday.

Q. A woman died leaving her three year old daughter. Who has the right of custody? Her parents and her husband's parents are alive.

A. The maternal grandmother (Naani) has the right of custody.

Q. Is it permissible for muslim woman to have a YouTube channel? The term they use is 'influencer' where they basically show what they do daily in their lives, what they cook and eat; what they wear what make-up and jewellery they wear. At times how they clean their homes. Sometimes the husband and kids are in these videos. They even show when they go Umrah or Haj or for vacation. Is this income halaal?

The other option is having a YouTube channel where you don't show your face, just from the back. Clad in a abaya and scarf and you just hear the voice. Would this be an halaal source of income?

The last one is showing on-

ly hands in gloves and maybe designing something to teach people, and no audio. Would this be a permissible source of income?

A. All the options of these shaitaani media are haraam. It is haraam for even men to have Youtube and similar other channels. These are all shaitaani channels. Videos are haraam. All forms of these evil channels are haraam. All of these vile channels are gheebat and riya channels. Never participate in flagrant haraam. The income is likewise haraam.

Q. While I was making Tilaawat I recited an Aayat of Sajdah audibly. The person sitting nearby heard me reciting the aayat but did not make Sajdah. Was I supposed to have informed him?

A. If you think that the person is unaware of the mas'alah, then do inform him. However, it is best to recite the Sajdah aayat silently so that it does not become obligatory on others.

Q. I am not aware of all the Sajdah aayats. Therefore, I will not make Sajdah if I hear someone reciting it and not making Sajdah immediately Am I still liable?

A. Yes, you remain liable for the missed Sajdahs. You will be answerable by Allah Ta'ala for not knowing the 14 Sajdah aayats.

Q. What should be done with Mushtabah food? Can it be given to poor Muslims?

A. Mushtabah food may be given to non-Muslims and to such Muslims who are not concerned with what they eat.

JUMUAH IN MINA

Performing Jumuaah Salaat in tents as some people do at Mina is not valid. Jumuaah in Mina is valid only if the Imaam is the Ameer of Makkah or the Khalifa. Since this condition is lacking, Jumuaah in Mina is not valid.

Q. Is it permissible to give Zakaat for bursaries pertaining to secular education?

A. It is not permissible to use Zakaat for secular education. Zakaat is the Haqq of Fuqara and Masaakeen. It may not be squandered in the haraam avenue of secular education.

Q. Is it permissible to prevent people from entering the Masjid if they smell of liquor?

A. Most certainly the people smelling of liquor should not be allowed into the Masjid.

Q. I have read in one of your articles that it is permissible to pay Income tax with Interest accumulated on Bank savings. From our monthly salary, the income tax is automatically deducted before handing the salary over to us, and interest gets accumulated separately.

For example, if we got Rs 500 as interest, and we have paid Rs 10,000 as Income tax, can we now use the Rs 500 in our bank account with the assumption of having paid Rs 9500 as tax from the salary and Rs500 as tax from Interest money?

A. When the employer automatically deducts from the 'salary' of the worker whether for tax or some fees, then the actual salary in terms of the

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Shariah is the amount the worker receives. The deducted amount will not be part of the salary in view of the fact that the worker has no right and no control over it. In this case, the interest may not be used to offset the deducted amounts. The interest could be used to pay income tax or any other government or municipal tax/fee.

Q. I live in a two room apartment with my husband and in-laws. There is no privacy whatsoever. Is it not my Is-

lamic right to have a separate home?

A. According to the Shariah, it is the right of the wife to have her own apartment / house where she can enjoy her privacy without in-laws interference. The husband is obliged to make a separate arrangement for his wife.

Q. I am unable to wake up for Tahajjud. What should I do?

A. Perform Tahajjud before going to bed and make dua for Taufeeq to rise after midnight.

Resolve firmly to get up. If your intention is sincere, Allah Ta'ala shall bestow the necessary taufeeq to enable you to wake up for Tahajjud.

Q. My husband has not yet paid my Mehr. Do I have to pay Zakaat on the Mehr?

A. Zakaat will be payable on the Mehr only when it is given to you. Zakaat on the Mehr will not be paid for the years that you had no possession thereof.

ARABIAN MEADOWS AND GREEN MOUNTAINS

A SIGN OF QIYAAMAH

Among the Signs of Qiyamah, Rasulullah (Sallallahu alayhi wasallam) said that the Hour of Qiyaamah will occur only once the land of Arabia has once again become meadows with greenery and many rivers.

In ancient times, long before Arabia became a desert, it was a land of luxurious forests and rivers. When Qiyaamah nears, the



land will once regain its former condition of forests, meadows and rivers. This is what is happening currently. Qiyaamah cannot be in the too distant future.

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Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the

Haqq. Then it crushes the brains of baatil." (Qur'aan)

**"Sadqah eliminates sins just as water extinguishes fire."
(Hadith)**

VOTING THE DIFFERENT VIEWS

Question

The Majlis/Al-Haq has branded voting haraam and that it is to vote for Taghoot. From this it follows that those Ulama who say that voting is permissible are promoting the law of Taghoot, hence are kaafir. Please comment.

Answer

Yes, voting is a system of Taghoot. It is haraam to vote. But nowhere did we make *takfeer* (proclaimed kaafir) the Ulama who say that it is permissible. *Tajheel* (declaring as ignorant), *Tafseeq* (declaring as faasiq) and *Takfeer* (declaring as kaafir) may not be resorted

to on issues which are not *Mansoos Alayh*. *Takfeer* is permissible and necessary only if such *Ahkaam* of the Shariah are denied which are substantiated by the *Nass* of the Qur'aan and *Ahaadith* of the highest class of certitude – by *Dalaail Qat'i*.

The conflicting rulings pertaining to voting are the products of opinions based on the principles of the Shariah. Very senior Ulama such as Hadhrat Mufti Muhammad Shafi (Rahmatullah alayh) and other Ulama-e-Haqq are of the view that in certain circumstances voting is permissible. They do not deny voting being the sys-

tem of Taghoot. However, due to circumstances, they base the permissibility on prevailing circumstances. Just as consumption of haraam food, even pork, becomes permissible due to circumstances, so too availing oneself of the system of Taghoot becomes permissible because of circumstances.

Whether dire circumstances of need apply or not, obviously there will arise difference of opinion on this score, hence it is haraam and total ignorance to resort to *Takfeer* of sincere Ulama-e-Haqq who say that voting is

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MEDICAL AND VEHICLE INSURANCE

Question

1. Ulama now seem to have opened the door on Medical aid subscriptions.

Our internal senior accountant was given this 'fatwa' a few years ago and started his own business with selling this medical aid product/service to municipal employees, and for

each sign up, he gets a R100 per month per employee, and basically helps them with admin if ever they need to use it and see a doctor etc.

It's also something that's as commonplace as retirement savings, pension and tax deductions, meaning most people simply pay it or expect it to be part of any employment package, as often the employer matches the employees pay-

ment with a contribution from employers side, effectively meaning a medical aid policy that's R1000 per month is paid for by R500 deduction from the salary and R500 contribution from the employer.

Now this person wants us to start offering it as some of our employees are asking, and fur-

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Questions and Answers

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Q. A wife left her husband. After some years she married another man although her husband had refused to give Talaaq. Meanwhile he married another woman. She had two children from her second husband. The first husband had refused to give Talaaq. What is the ruling of the Shariah?

A. The husband (the first man) has grievously erred by not having issued Talaaq. The woman remains his wife as long as he does not issue Talaaq. According to the Shariah, her other 'marriage' was not valid. The Shariah decrees that children born to a woman who has not been Islamically divorced are the legal children of her husband. Thus, in the scenario explained by you, this man must understand the following:

- ♦ The woman is still his wife.
- ♦ The two children are regarded as his legitimate children.
- ♦ The children will inherit in his estate.
- ♦ The woman too will inherit in his estate as long as he does not issue Talaaq. It is therefore in his own interests to issue Talaaq.

The husband (there is only one husband involved) should not ignorantly and spitefully refuse Talaaq. He will only be cutting off his nose to spite his face.

Q. Property was bought for investment. Should Zakaat be paid on this property?

INTERFAITH KUFR AND IRTIDAAD

From the U.S.A., a sister writes: "Now in America, they have Ramadhan iftaar meals at churches, synagogues, Buddhist and Hindu temples. During this Month of Ramadhaan, they pray and break fast at these multi-faith houses. What does the Shariah say about this state of affairs?"

Answer

The Shariah says that all of these vile scoundrels are indulging in kufr. In fact they may even be Murtads. Interfaith dialogue has totally destroyed the Muslim inhibition towards kufr. As a consequence of participating in the

haram kufr interfaith ideology, Muslims have become so desensitized that they no longer have any abhorrence for kufr and shirk which are the most abhorrent crimes by Allah Ta'ala.

Professed 'Muslims' who happily enter the abodes of kufr and shirk (churches and temple), in reality are bereft of Imaan. It is not possible for a true Mu'min to ever enter a church or temple to even see the inside. But to pray inside these abodes of kufr and shirk, and to have meals dubbed 'iftaar' in these places of shirk and kufr is indeed unfathomable.

A. Zakaat on property is paid only if the property is purchased with the intention of reselling it. If the purpose is for gaining rental income, then there is no Zakaat on such property.

Q. I have purchased a property. The amount is in trust at the lawyer. It will be paid to the seller when the house is transferred to me. If by the time my Zakaat is due, the house has not yet been transferred, do I have to pay Zakaat on this amount?

A. Yes, Zakaat has to be paid on the amount kept in trust by the lawyer. As long as transfer has not been effected, the money remains your property.

Q. A person fasts every Monday. If Ramadhaan begins on Tuesday, is it permissible for

him to fast on the Monday?

A. The person who always fasts Monday may fast on Monday when Ramadhaan will be on Tuesday.

Q. At our Madrasah it was said that a woman's wudhu does not break if she falls asleep leaning against a wall. People in the Harams fall asleep whilst leaning against pillars. They do not renew wudhu. Is this correct?

A. Whoever in the Madrasah said that falling asleep while leaning against a wall does not break wudhu is a jaahil. The stupidities of people in the Harams are not the masaa-il of the Shariah.

Q. How long is the time from Hadhrat Aadam (Alayhis salaam) to the present time?

A. The time from Hadhrat

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Aadam (Alayhis salaam) to our time is about 8000 years. Allah knows best.

Q. Is it permissible for a woman to expose her face to her step father-in-law?

A. It is not permissible for a woman to reveal her face to her step-father-in-law. He is not her father-in-law.

Q. A Turkish group (UICIT) come to distribute literature at our Masjid. Should we allow them?

A. The UICIT Turkish group is a Gulen entity. Do not allow them to distribute any of their literature. Beware of them.

Q. Is the Talaaq issued by a bipolar man in anger valid?

A. Yes, the Talaaq issued by a bipolar man is valid. The bipolar man just like other men are experts in the art of controlling their anger and becoming meek as lambs if they are confronted by someone stronger and more powerful such as police officers or a judge in the court, etc. They will not exhibit their anger to someone who can clobber them. The bipolar man does everything intelligently. He knows on whom to vent his anger and when to restrain it. Bipolar men as well as other men who vent their anger on their wives over nonsensical issues or when the wife speaks nonsense, are cowards. They are able to exhibit their anger and flaunt their imaginary prowess simply because the wife is unable to retaliate. The bipolar man is not mad. His bipolarism is not a valid ground for claiming that Talaaq is not valid.

Q. A drop of water accidentally

BABY SHOWERS

Q. Are baby showers permissible?

A. What are these shaitaani 'showers'? Wikipedia describes these Satanist practices as follows:

"A baby shower is a party centered on gift-giving to celebrate the delivery or expected birth of a child. It is a rite of passage that celebrates through giving gifts and spending time together. (Wikipedia)

Traditionally, baby showers are given only for the family's first child, and only women are invited, though this has changed in recent years, now allowing showers being split up for different audiences: workplace, mixed-sex, etc. Smaller showers, or showers in which guests are encouraged to give only diapers or similar necessities, are

common for subsequent babies.

Activities at baby showers include gift-giving and playing themed games. Giving gifts is a primary activity. Baby shower games vary, sometimes including standard games such as bingo, and sometimes being pregnancy-themed, such as "guess the mother's measurements" or "guess the baby".

(End of Wikipedia)

Any Muslim whose Imaan is not dead can understand the evil and *hurmat* (prohibition) of this silly and Satanist practice of the western kuffaar. It is palpably clear that the stupid practice is bedevilled by many evils. Every act in this 'baby shower' satanic stupidity is haram.

slipped down my throat whilst making wudhu. Is my fast valid?

A. You have to make qadha of one fast regardless of it being accidental. Although the fast is not valid, it remains haraam to eat during the days of Ramaadhaan.

Q. In the Haramain nowadays only 10 raka'ts Taraaweesh are performed. What should we do?

A. Ten raka'ts Taraaweesh is bid'ah. It is a political stunt of the Saudi Darul Kufr. Twenty raka'ts are Sunnatul Muakkadah. Perform Taraaweesh in a Masjid where 20 raka'ts are performed or perform 20 raka'ts wherever you are staying.

Q. Foreigners usually accept moonsighting information from Saudi Arabia. They do not go by local sighting. Is this permissible?

A. The regime in Saudi Arabia is corrupt, in fact, kufr. It is not permissible to accept any moon-sighting information from that Darul Harb. Those who follow the information of the Saudi Darul Harb are astray.

Q. My husband has not yet paid my Mehr. Do I have to pay Zakaat on the Mehr?

A. Zakaat will be payable on the Mehr only when it is given to you. Zakaat on the Mehr will not be paid for the years that you had no possession thereof.

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Q. Are prawns halaal?

A. Prawns and all sea animals besides fish are haraam.

Q. May Taraaweesh be performed four raka'ts at a time instead of two-two raka'ts?

A. Taraaweesh may be performed in four raka't batches.

Q. Is it permissible to listen to ghadat without going to the function? Can I listen to a recording of the proceedings?

A. Ghadat is bid'ah. It is not permissible to listen to it. It is akin to attending the haraam bid'ah practice of morons.

Q. If women are not allowed in the Musjid, why are they allowed in the two Harams of Makkah and Madina?

A. Women are allowed in the two Harams because the Saudi regime is kuffaar. The Saudi state is Darul Kufr/Darul Harb.

Q. Can the husband enter the grave to assist with the burial of his wife?

A. On death, the Nikah terminates. He may opt to enter the grave. Her mahram males have to handle her Janaazah.

Q. A Muslim man married a Christian woman. A valid Nikah was performed. However, she had not embraced Islam. Now some time after the Nikah, she embraces Islam. Should another Nikah be performed?

A. If the woman was a Christian, not an atheist, then the original Nikah remains valid. Nevertheless, it is preferable to renew the Nikah.

Q. Are the names of the mother and sister of Nabi Musa (Alayhis salaam) known?

A. The name of the mother of Nabi Musa (Alayhis salaam)

COMMERCIAL 'HAJJ BADL'

Q. A radio station offers to perform Hajj Badl for about R30,000. Is this valid?

A. The radio station is one of the illegitimate children of Iblees. It is a huge haraam money-making scheme. These devils fleece moron Muslims of their money in the name of the Deen. Never fall in their

satanic traps. Anyone who wants to fulfil a Hajj Badl obligation should arrange with someone in Saudi Arabia. Besides the cost being substantially less – very much less than the fraudulent R30,000 – there is assurance that the Hajj will be validly performed.

was *Yookhand*. According to one narration the name of his sister was *Maryam*, and according to another version her name was *Kulthoom*.

Q. If a gap opens in the front saff of Salaat, directly in front of me, what should I do?

A. If a gap opens up in the front row, then you should enter it even during Salaat.

Q. Should Zakaat be paid on earnings/wages which have been spent during the course of the year?

A. Zakaat is paid once a year on the cash, gold and stock-in-trade in one's possession. Zakaat is not paid on earnings which have been used up during the course of twelve months. After twelve months, pay 2.5% of the value of your Zakaat assets (cash, gold, silver and stock-in-trade).

Q. Can women perform Taraaweesh in Jamaat at home, e.g. mother and daughters? An Apa says that it is permissible for one's Qur'aan revision.

A. It is not permissible for females to have a Taraaweesh Jamaat even at their homes. They must perform individually. The apa speaks nonsense. Her non-

sense cannot cancel a *hukm* of the Shariah.

Q. Can the followers of one Math-hab follow an Imaam of another Math-hab in Salaat? What should they do regarding major differences?

A. Yes, the followers of one Math-hab may follow the Imaam of another Math-hab in Salaat. When the Shaafi' Imaam recites Qunoot in Fajr, the Hanafis should remain silent. On the other hand, the Shaafi performing behind the Hanafi Imaam should recite the shortest Qunoot and link up with the Imaam in Sajdah.

In Ramadhaan they should not follow in Witr. They should perform their Witr separately.

Q. The Saudis have their own agenda regarding moon-sighting. Their unreliability is an established fact. What is the status of Hajj when the day of Arafaat is not on the correct date?

A. Regardless of the haraam shenanigans of the Saudi kufr regime, the Hajj will be valid according to the Shariah. Thus, even if it is not the correct day, Hajj is valid. The people have no choice in this issue.

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Q. The plot of land on which my brother has built his house belonged to my father who has died. How should the law of inheritance be applied?

A. The house built by your brother belongs to him while the land on which the house was built belongs to the heirs. The current value of the vacant land is for the heirs.

Q. Here in Poona, India some Ulama are conducting Taraaweesh Salaat with women behind them in the Musjid. Is this correct?

A. It is bid'ah and not permissible for the molvis to conduct Taraaweesh Salaat with women also in the jamaat. The moron molvis are astray.

Q. In some Musjids after every four raka'ts Taraaweesh, the musallis recite certain duas aloud and collectively. What is the status of this practice?

A. The duas which are collectively recited aloud during the pauses of Taraaweesh are bid'ah, that is, the method of recitation is bid'ah. Bid'ah is sinful. People should be informed and advised to discontinue this practice.

Q. I am told that I should not sit on my musalla during my haidh period. Is this right?

A. No it is not right. In fact it is necessary for a woman during haidh to make wudhu as usual and to sit on her musalla to engage in Thikr and Dua.

Q. My deceased father has left some money. Can this money be used to perform Hajj Badal for him?

A. If the deceased had made a wasiyyat (i.e. issued a di-

ANARCHY & STRIFE

Question

Gangsters Running Our Towns

Please advise:

What should Muslims do about the drug lords and gangsters running our towns in South Africa? They have hands in the entire criminal system from petty theft to murder. Some are Muslims and attend Jum'ah Salaat. They donate to graveyards and mazaars.

Police, politicians, and security companies are on their payroll. Community/vigilante patrollers are threatened. Some businessman benefit from gangster protection and political connections. What is the solution? When one gang boss or gang family dies, another takes his place.

Answer

The crime, anarchy, fitnah

and fasaad engulfing us are the consequences of our own misdeeds, kufr, fisq and fujoor. The only solution is for Muslims to become obedient slaves of Allah Ta'ala. Only then will Allah Ta'ala eliminate the mischief and anarchy. Allah Ta'ala says in the Qur'aan Majeed:

"Fasaad (mischief/anarchy/corruption) has appeared on the land and ocean as a result of what the hands of people have perpetrated so that Allah gives them a taste of what they have earned."

Besides moral reformation and spiritual elevation, the crime and anarchy will be incremental. There is no other solution besides obedience to Allah Ta'ala. Even the law of criminals is a form of punishment from Allah Ta'ala.

rective/bequest) for Hajj Badal to be performed for him, then it will be incumbent to have the Hajj performed for him. The expense for the Hajj should be taken from one third of the value of his assets.

If the one third is not sufficient to cover the expenses, then it will not be permissible to take anything more from the estate without the happy consent of all the heirs.

If the deceased had not made wasiyyat for Hajj Badal, then all the assets he left belong to the heirs. Nothing of his money may then be used to

perform Hajj Badal.

Q. If for some reason a person missed responding to some of the statements of the Muath-thin, should he respond from the beginning?

A. Start responding from the beginning. Quickly respond to also the missed statements of the Muath-thin.

Q. City A is my hometown. I work in City B which is 200 kilometers away. When I return to City A with the intention of staying 3 days, will I be a musaafir or a muqeeem?

A. City A is still your hometown. En route to your

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hometown city you will be a musaafir. As soon as you reach the boundary of your hometown, you become a muqem even if you will just be passing through.

Q. From City B where I work, if I go to a place 100 km away, then on returning to City B where I work, what will be my status?

A. After returning to City B you will become a muqem only if the intention is to stay there for 15 days or more. If the intention is not 15 days, then in city B you will be a musaafir.

Q. The Imaam forgot to make Sajdah Tilaawat in Taraaweeh Salaat. What is the condition of the Salaat?

A. If the Imaam mistakenly omitted Sajdah Tilaawat and completed the Namaaz, then there is nothing he can do other than Istighfaar. The Salaat will be valid.

Q. A mother exchanged her more expensive gold ring for her son's lesser expensive gold ring. Now, after some years she wants the son to return her ring. She will give his ring back to him. Is this permissible?

A. This deal is a sale. The one ring was sold for another ring. It is not a gift. If the gold weight of the two rings differ, then the exchange-sale was riba and haraam. It has to be compulsorily cancelled. If the weights are the same, then it is not permissible for the mother to demand return of the ring. Nevertheless, the son who is an adult, should please his mother by accepting her re-

THE 15th SHA'BAAN

Q. Salafis and even now lately some Deobandi molvis deny the validity of the holiness of the 15th Sha'baan. What is the response for their denial?

A. Their denial is old stupid hat. We as well as many other Ulama have adequately responded to the invalid claims and baseless arguments of those who deny the validity of the auspiciousness of the 15th of Sha'baan. A brief refutation by the Grand Imaam of the Salafis, namely Shaikh Ibn Taimiyyah suffices to nail the Salafis. Ibn Taimiyyah states in this regard:

“The 15th Night of Sha'baan: Verily Ahaadith Marfooah and Athaar narrated in this regard establish the auspiciousness of this Night... The majority of our Ulama and others besides them state the significance of it (the 15th Night). And Ahmad (Imaam Hambal) has explicitly stated this on the basis of many Ahaadith and the testimony of the narrations of the Salaf.” (*Iqtidhaau Siraatil Mustaqeem*)

This should be more than adequate for the moron Salafis.

quest. There is immense thawaab for keeping one's mother happy.

Q. Many people sitting in the Musjid do not join the Janaazah Salaat. Is this permissible?

A. Those who do not join in the Janaazah Salaat are not sinful. Janaazah Salaat is Fardh-e-Kifaayah. Nevertheless, they are depriving themselves of much thawaab. But no one has the right of criticizing them for abstaining from Janaazah Salaat. Furthermore, it is not permissible for Hanafis to perform Janaazah Salaat inside the Musjid.

Q. Can we plant flowers on the grave?

A. Flowers, etc. should not be planted on graves. It is in conflict with the Sunnah. It is a practice of the kuffaar.

Q. How should Zakaat be paid on old coins which are out of circulation?

A. If the old coins are silver or gold, Zakaat will be paid on the current value of the weight of the gold/silver. There is no Zakaat on the old copper/bronze coins which are no longer in circulation.

Q. I have received salary in advance. Is Zakaat payable on it?

A. If the advance salary is still in your possession at the end of your Zakaat year, then Zakaat is payable on it. If it was used up, then Zakaat is not payable.

Q. Is Zakaat payable on monthly expenses?

A. Monthly expenses (rent, water, electricity, food and the like) still to be paid, which are not yet due, may not be de-

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ducted from the Zakaat assets. However, if the payments are already due, then it may be deducted.

Q. Is Zakaat payable on loyalty points?

A. There is no Zakaat on 'loyalty points'.

Q. A person is a faasiq. He shaves his beard, keeps kuffaar hair styles and indulges flagrantly in sins. Can Zakaat be given to him if he is poor?

A. It is not permissible to give Zakaat or Lillah or even interest to the type of flagrant sinner you have described.

Q. A person has only a Kruger Rand and no other wealth, is zakaat waajib?

A. Zakaat is not wajib as the weight of a Kruger Rand is less than the nisaab of gold.

Q. A person has a Kruger rand and 18ct gold jewelry, is zakaat waajib?

A. A fine ounce Kruger Rand weighs 33.93 grams and the nisab of gold is 87.47 grams. If the combined weight of the coin and the gold jewellery equals Nisaab, Zakaat will be Waajib otherwise not.

Q. How much is the gold nisaab in terms of rands?

A. The gold nisaab is R116,000

Q. If a person has silver jewellery and gold jewellery, neither independently reaches the nisab of gold nor silver, is zakaat payable on this jewellery?

A. Zakaat is payable if the rand value of both the gold and silver is equal to the nisaab amount of either gold or silver.

Q. A person rents out flats, is zakaat payable on the flats. If so, on the market value of the flat or the purchase price of the flats?

A. There is no zakaat payable on the value of the flats, unless it was intended for resale. Zakaat is not applicable on property for rental, however zakaat will be payable on the rental income. If the rental income has been used up during the course of the Zakaat year, then Zakaat is not payable on that which has already been spent.

Q. Is it permissible to keep the stuffed heads of wild animals as trophies and to hang them for display?

A. It is haraam to keep or hang the stuffed head of an animal. It is worse than a picture of an animal.

Q. I keep a sweet or a piece of chocolate or a tablet under my tongue without swallowing it. It slowly dissolves under my tongue. Will the fast be nullified? A Mufti says that it will not break the fast.

A. The fast will most certainly be invalid. The Mufti has erred.

Q. On the third day of I'tikaaf, my haidh commenced. Do I have to observe Qadha of all ten days?

A. If haidh commenced whilst you were in I'tikaaf, you have to make qadha of only that one day.

Q. May woman attend a talk by an Aalim in a hall if separate seating arrangements are made for them? Men will be seated in front and the women

at the back. There will be no intermingling.

A. Regardless of the separation scenario explained by you, it remains haraam for women to leave home to attend the talk. In fact, the scenario depicted by you is no separation at all in terms of the Shariah. When they may not go to even the Musjid for Salaat, how can it be permissible to go for a talk?

Q. Is the fast of a person who does not perform Salaat valid?

A. The fast of a person who does not perform Salaat is valid. Regarding acceptance, only Allah Ta'ala knows.

Q. A person who is unable to recite the Arabic Qur'aan Shareef, reads the transliteration. He has memorized some short Surahs from the transliteration and recites these in Salaat. Is this permissible?

A. It is not permissible to read the Qur'aan Majeed in a transliterated form. However, for purposes of Namaaz, the person should recite only Bismillaahir Rahmaanir Raheem three times or more in Qiyaam. In Ruku' and Sajdah, he need say only Subhaanallah three times. In Tashahhud he should recite Bismillaah. and Subhaanallah a few times.

It is Waajib to learn to recite the Qur'aan Majeed in Arabic. He may read the translation. But transliteration is not permissible.

Q. Someone claims that the rank of Hadhrat Zaid (Radhiyallahu anhu) is higher than that of Hadhrat Abu Bakr (Radhiyallahu anhu). Is

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this correct?

A. This claim is tantamount to kufr. The rank of Hadhrat Abu Bakr (Radhiyallahu anhu) is confirmed by Ijma' to be the highest. His rank is only next to Rasulullah (Sallallahu alayhi wasallam).

Q. *A brother who reverted to Islam is being cremated by his non-Muslim family. There's no documentation for his accepting Islam however there are witnesses when he accepted. How can Janazah Salah be performed if he is cremated?*

A. If those who want to perform Janaazah Salaat for the brother whose family is cremating him, are Shaafis, they may perform Janaazah Salaat. However, Hanafis may not perform Janaazah Salaat without the presence of the mayyit (deceased). Dua for his maghfirat (forgiveness) will suffice. His Muslim friends

should make dua for him.

Q. *The estate of a deceased was finalized only after several years. Must Zakaat be paid on the money held in the trust account?*

A. There is no Zakaat payable on the wealth the deceased leaves. The inheritors will pay Zakaat on their shares only after they gain possession of the money. As long as the funds are with the executors, Zakaat is not payable. It is Waajib to wind up the estate with extreme haste. It is haraam to delay it.

Q. *The Musjid trustees took from the Lillah funds a sum to buy grocery parcels for the poor. Their intention is to give these food hampers as Zakaat using the Lillah funds. They will replace the Lillah when later they get Zakaat contributions. Will the Zakaat be discharged in this manner.*

A. Zakaat will not be discharged. No Zakaat payer had instructed them to give Zakaat on his behalf.

Q. *In the Haram golf carts are being used for Tawaaf. People are using the analogy of Nabi Sallallahu Alayhi Wasallam having performed Tawaaf on his camel as an analogy. Is this a valid analogy?*

A. The analogy is fallacious. The carts may be used only for a valid reason.

Q. *I invested R100,000 in a business which is in operation. I will be receiving 40% of the profits. Do I have to pay Zakaat on the R100,000 I had invested?*

A. The R100,000 you had invested was in lieu of stock, equipment, etc. in the business. You became 40% owner of the assets of the business, and this entitles you to 40% of the profit. The R100,000 no longer belongs to you. It became the property of the person from whom you had purchased the 40% share in the business. Hence, there is no Zakaat payable by you on the R100,000.

Q. *Some people from South Africa went for Umrah. Ramadhaan in Saudi Arabia started a day before South Africa. They are back in South Africa. If we have Ramadhaan of 30 days, what should they do? It will be the 31st day for them.*

A. They will just have to fast regardless of it being the 31st day for them. They have to celebrate Eid with the community here.

Q. *Please advise on the following:*

In our school we collect sadqah everyday from the learners to teach them about sadqah and this money must be given to the poor learners. That was the intention. Now some educators were having some quiz and they used from the same money to buy some gift for the learners, rich and poor, who won. Is this permissible?

A. The whole scheme is haraam.

Firstly, if any child is not baaligh, then it is haraam to take any money from them on the pretext of Sadqah. Secondly, this whole scheme is haraam. It is an imposition on

THE JANAAZAH

Rasulullah (Sallallahu alayhi wasallam) said:

"When the Janaazah is ready and the men lift it on their shoulders, the mayyit (deceased), if he/she was pious, says: 'Sent me ahead quickly.' If he/she was impious, he/she says to the family: 'Alas! Where are you going with me. Its wailing is heard by everything except man. If man was able to hear it, he would fall down unconscious (on account of fear and terror).'"

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the students. The monies must be refunded to the students. Explain to them only the *fadhaa-il* (virtues/thawaab) of *Sadqah*. Thirdly, the prize giving from the *haraam* money aggravates the *hurmat*. Nothing of this scheme is permissible.

Q. Is it permissible to share gifts and to give eidi on the day of eid? Or is it an innovation?

A. The custom of exchanging gifts on Eid Days has no sanction in the Sunnah. It is *bid'ah* to be shunned.

Q. Is it permissible to organise a lil eid party some other day (not on Eid day), decorating with eid banner and exchanging gifts?

A. This 'lil eid party' is *haraam*. It is *bid'ah*.

Q. I am invited for after Nikkah meals. The meals will be served at a Muslim school hall. This will be a joint function between the bridegroom and bride. I am told that a lot of people are invited as well. There will be proper segregation between men and women and there will be arrangements made for those who want to sit on the floor and eat as well. Should I attend such a function?

A. It is not permissible to participate in any way whatsoever in this *haraam* function.

Q. Is it a Sunnah practice to exchange gifts on Eid days?

A. The custom of exchanging gifts on Eid Days is an innovation. Abstain from it.

Q. Are Eid parties permissible?

A. Eid parties are *haraam*.

Q. Is it Sunnah to invite people on the occasion of Aqeeqah?

A. There is no Sunnah custom of inviting people for an *Aqeeqah* meal. It is *Mustahab* to divide the meat into three portions: one for the poor, one for relatives/friends and one portion for oneself. Besides this, there is nothing else.

Q. A scholar says that it is more rewardable to read the Qur'aan from a mobile phone. Is this correct?

A. The 'scholar' is a *jaahil*. Reading the Qur'aan *Majeed* from a mobile phone when the actual *Mushaf* is available, is disrespectful and not permissible.

Q. Is it permissible to reserve a grave for oneself?

A. It is permissible.

Q. Is it permissible for a woman to wear gloves during Salaat.

A. It is permissible.

Q. I have inherited a large sum of money. Is there a Shariah compliant company in which I could invest?

A. There are no *Shariah* compliant companies to invest in. All of them are bogus and frauds. Until you are able to find a *halaal* business for investing, buy gold coins. The value of gold constantly appreciates.

Q. Could multiple intentions be made when performing two raka'ts Nafl Salaat, e.g. making intention of Tahyatul Wudhu, Salaatul Haajat, Salaatul Taubah, etc.? Will two raka'ts Nafl suffice for many

intentions?

A. While the multiple intentions in one *Nafl Salaat* are valid, it is obviously not the same as performing separately, one *Salaat* for each intention. The best method is to perform each *Salaat* separately. However, if due to preoccupations you cannot find the time to perform separately, then make multiple intentions. By adopting multiple *niyyats* as a norm, one will be depriving oneself from great rewards. It is simple to understand that two *raka'ts Nafl* with multiple intentions will not be the same as performing ten *raka'ts*, each two *raka'ts* with its own *niyyat*.

Q. Someone has rented out a property and in the rental agreement it says that the rent will increase by 3% from the second year. When the second year comes the landlord forgets it is 3% and instead tells the tenant that the rent will be increased by 5% according to the agreement. The tenant doesn't check the agreement and agrees to it and starts paying the rent with extra 5%. After some time the landlord going though the rental agreement sees that it is 3% and realises his mistake. What should the landlord do in this circumstance?

A. The 5% increase is valid. It was agreed on by the parties regardless of what appears in the lease agreement. Nevertheless, from the *Islamic moral* point of view it will be rewardable to refund the tenant and to adhere to the 3% initial agreement.

Questions and Answers

THE MAJLIS Q & A
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Q. The cemetery burial cost for burial in the Muslim section of the graveyard is much more than the cost for burial in the non-Muslim section. Will it be permissible to opt for the non-Muslim section?

A. Never be buried in a kuffaar cemetery. It is an abode on which the Curse of Allah Ta'ala settles. Regardless of the higher price, ensure that burial is in a Muslim cemetery, not in a place which is *Maloon*.

Q. Is it permissible to make Sajdah Tilaawat after the Fardh of Fajr and Asr?

A. Sajdah Tilaawat is permissible after the Fardh of Asr and Fajr Salaat.

Q. Is it the obligation of the husband to pay his wife's Zakaat?

A. The husband is not responsible for paying his wife's Zakaat. He may pay it with her consent.

Q. Can a principal of a Madrasah become the wakeel of students to collect Zakaat for paying their Madrasah fees?

A. If the children are not baaligh, then the principal needs the consent of the parents to be their wakeel.

Q. Is it Sunnat to recite a certain Durood 80 times on Fridays?

A. The Durood to recite 80

times is mentioned in the Hadith. It is permissible to recite it individually. The group recitation nowadays in Musjids of this Durood is bid'ah.

Q. I have R500 to give as Kaffarah for a broken oath. Can I give the R500 to one poor Muslim?

A. Kaffarah for a broken oath cannot be given to one or two persons. It has to be compulsorily given to ten persons. Give each one R50.

Q. The value of the gold I have is sufficient for me and my husband to perform Hajj. I have not made Hajj yet. Is it necessary for me to sell the gold and go for Hajj?

A. Hajj is Fardh for you. It is compulsory to sell your jewelry and go for Hajj.

Q. Zakaat is payable on loans owed to one. I purchased a share in a property for income. The property belongs to the person to whom I had given the loan. With the loan I paid for the share. Do I still have to pay Zakaat on the loan?

A. If you purchased the share and paid with the loan before expiry of your Zakaat year, then Zakaat is not payable on it. But if you paid with the loan after expiry of your Zakaat year, then Zakaat has to be paid on it.

Q. I am flying from Abu Dhabi to Jeddah. Can I put on Ihraam in Jeddah or should it be in Abu Dhabi?

A. If the plane does not overfly any Meeqaat, then you may don Ihraam in Jeddah. If the flight is directly to Jeddah

from Abu Dhabi, then it will not enter the Meeqaat zone. We are not aware of the plane's route.

Q. Is it permissible for women to form their own Taraaweeh Jamaat?

A. It is not permissible for women to form a women's only jamaat for even Taraaweeh. They should perform individually at home.

Q. Is the Hadith which mentions about Rasulallah (Sallallahu alayhi wasallam) eating marrow and that it strengthens the mind authentic?

A. Yes, the narration is authentic. Rasulallah (Sallallahu alayhi wasallam) loved eating marrows.

Q. I do not have the Zakaat Nisaab amount. Nevertheless, if I give 2.5% of whatever I have, will it also be Zakaat?

A. If a person does not have the Zakaat Nisaab, then whatever he gives, whether 2.5%, more or less, will be Nafl Sadqah for which there is much reward. It will not be Zakaat.

Q. Are there any genuine halaal food suppliers in Saudi Arabia? What about the Wātani (local) chickens?

A. When in Saudi Arabia abstain from all meat and chicken. Eat only dates, bread, nuts, fruit and vegetables. When you suffer the misfortune of being trapped in that Darul Harb then become a 100% vegetarian.

Q. Must Zakaat be paid on the exact date it becomes due?

A. Zakaat becomes due at the end of your Zakaat year which

REPENTANCE (TAUBAH)

Rasulullah (Sallallahu alayhi wasallam) said:

"The sincere repentant is the beloved of Allah and he is like one who is sinless."

Questions and Answers

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is 12 months from the time you become the owner of Nisaab. Although the Zakaat becomes due, it is permissible to pay it to the needy as you deem appropriate. It is not Waajib to pay it on the exact day it becomes due.

Q. Will the benefits of reciting Aayatul Kursi, Surah Yaaeen, Waaqiah, etc. after Salaat be the same if these Surahs are recited in Salaat?

A. The specific benefits of Ayatul Kursi and the other Surahs will apply only if recited after Salaat. While it may be recited in Salaat, reciting after Salaat is a separate, special *amal*.

Q. I have refused to speak to my sister who travels without a mahram. I therefore do not allow her in my home. Am I right?

A. If your sister travels without a mahram, then you should not speak to her. Do not allow her into your home. You are right. Rasulullah (Sallallahu alayhi wasallam) said:

"It is not lawful for a woman who believes in Allah and the Last Day to travel without a mahram."

Q. I would like to know if it will be permissible for me to hire out backdrop boards to people. People use these

boards at weddings, award ceremonies, baby showers and other celebrations. It is usually placed at the entrance of the event. Some people use it on a stage.

A. It is not permissible to hire out 'backdrop boards'. These boards are used for haraam functions.

Q. What is the status of Bukhari Jalsahs?

A. Bukhari Jalsahs have no Sunnah significance. It was introduced by the senior Ulama about 200 years ago. However, it has outlived its utility and today these jalsahs are functions of bid'ah, israaf, riya and takabbur.

Q. Is it permissible for a man to marry his son's ex-wife?

A. Marriage with the ex-wife of one's son is not valid.

Q. Does a woman's wudhu break if she falls asleep in Sajdah?

A. Yes, the woman's wudhu will break if she falls asleep in Sajdah.

Q. When making niyyat for Salaat and fasting, is it necessary to recite the niyyat verbally?

A. Niyyat means the intention in the mind. It is not incumbent to recite any formula. Just make the intention of Fardh or Nafl fasting. The same for Salaat.

Q. What should be the ibaadat programme in Ramadhaan of a woman in the state of haidh (menses)?

A. The woman in haidh should perform Wudhu as usual at the times of Salaat, sit on her musallah and engage in

Thikrullaah. She should make Thikr of *Laailaha il lallaah, Subhaanallah, Allaahu Akbar*, or any other Name of Allah Ta'ala, Durood Shareef, and make much Dua. This is not restricted to Ramadhaan.

Q. When we were in umrah last year my adult daughter got sick during tawaaf. She could not manage so she used the carts that are available for Sae. Her mother accompanied her. When we returned to Makkah for a second time she did both the Tawaaf and Sae using the cart. This time my adult son accompanied her. I heard on radio that this is not valid and that all of them have to repeat the Umrah and they have to slaughter a sheep. Is this correct?

A. What was said on the radio is incorrect. The Umrah was validly performed.

Q. Is it permissible for a Muslim woman to become a judge in America if she dons hijab?

A. It is not permissible for even a Muslim man to become a judge in a kuffaar court. It is doubly haraam for a Muslim woman. Donning Hijaab does not make a haraam act permissible.

Q. The estate of the deceased father was not wound up. The business continued to operate. Now after five years, the heirs want to finalize the distribution of the estate. What is the status of the increase in the assets due to trading with the joint assets of the heirs? How should this matter be resolved.

GLUTTONS

Rasulullah (sallallahu alayhi wasallam) said:

"Verily, the dunya is the paradise of ignoramuses. They eat as animals eat, oblivious of the Hereafter."

(Continued on page 24)

THE DALLIANCE OF THE MUNAAFIQEN WITH THE KUFR INTERFAITH SATANISM

Why do persons who profess to be Muslims crawl and truckle disgracefully under the aprons of the interfaith kuffaar *junubis*? What pleasure does such kufr dalliance give them? Such crawling into the hinds of the kuffaar by deceits who profess to be Muslims is described in the Qur'aan as '*Yusaari-oona fi him*', i.e. 'racing in them', and the Qur'aan attributes this crawling and racing to a *mardh* (disease) in their hearts. And, that *mardh* is the disease of *Nifaaq* (hypocrisy).

Those who profess to be Muslims, but are snug in their dalliance with the kuffaar interfaithers are in reality Munaafiqs. These Munaafiqs such as Reverend Abraham Bham, Solomon Moolla, Menk and numerous other agents of Iblees have one fundamental motive in common for their dalliance with the interfaith kuffaar *junubis*. Their motive is the BOODLE. Their appetite for money is shockingly voracious. That is precisely why they always 'race' to be in the company of kuffaar priests, rabbis and pundits, and participating in their interfaith kufr assemblies and conferences.

The chimera of the boodle dangled in front of their snouts is too juicy and lucrative. Imaan for them is of nil importance when it clashes with their boodle instincts. The Western kuffaar who are perpetually producing schemes to

demolish Islam have an exceptionally keen sense of detection. They are experts in choosing their agents. They are experts in detecting greed for boodle in the prey they are stalking. When they are convinced of the disease of *hubb-e-maal* (love for wealth) in a Muslim, they rope him into their web to peddle their conspiratorial wares against Islam.

Not so long ago the Motsepe family fund doled out R20 million to more than 30 religious organizations. As sure as night follows day, Reverend Abraham Bham was in the haraam *junubi* kuffaar mix dining and wining with them. He was ever ready and eager for his cut from the R20 million boodle packet.

This Bham reverend also suffering from the disease of self-aggrandizement -*riya* and *takabbur* – projects himself to be the representative of the Muslim community of South Africa. But after collecting a cut from the R20 million he remains ominously silent. He did not advertise his participation in the haraam kufr interfaith assembly nor has he displayed any transparency regarding the boodle cut. How much did he receive? What has happened to the haraam boodle he accepted ostensibly on behalf of the Muslim community?

These interfaith villains in addition to their voracious appetite for haraam boodle are garrulous with their tongues.

They verbally acquit themselves like devils because according to the Qur'aan Majeed, their 'adorned statements' are whisperings of Iblees. Thus, the Qur'aan Majeed states:

"Thus, have We appointed for every Nabi human devils and jinn devils as enemies. They whisper to each other zu-khrufal qawl (adorned statements) in order to deceive."

(*Al-An'aam*, Aayat 112)

They acquit themselves with satanic 'eloquence' to deceive and entrap the juhala. The juhala who become entangled in these satanic webs of the munaafiqeen are stupid Muslims and modernists, the so-called intelligentsia who have lost their Imaan when they were subjected to barrages of kufr theories and immoral conduct in the educational haunts of the Yahood and Nasaara.

All these munaafiqeen interfaithers who profess to be Muslims have kuffaar handlers who are their paymasters. The munaafiq agents of the interfaith masters have to dance to the tune of the kuffaar. A variety of schemes such as the Abraham Accord, is plotted to achieve the objective of destroying Islam. But Allah Ta'ala thwarts the plots of the enemies of Islam. The Qur'aan Majeed says:

"They plotted and We too plotted, and by Allah is their plot."

(Continued on page 13)

THE DALLIANCE OF THE MUNAAFIQEEEN WITH THE KUFR INTERFAITH SATANISM

(Continued from page 12)

These very same interfaith munaafiqeen were in the forefront of the Covid Satanist plot. These interfaith molvis and sheikhs under camouflage of the covid hallucination went to great strides to suspend Jum'uah, to close the Musaa'jid and to introduce a host of haraam kufr protocols, all designed to demolish Islam. They even brazenly applied to the kuffaar court to have the Musaa'jid closed. They branded the Musaa'jid 'the worst spreaders of the covid disease'. They threw out of the Musaa'jid even copies of the

Glorious Qur'aan Majeed. According to these illegitimate sons of Iblees, even the Qur'aan Majeed was spreading the disease.

The love of the dunya and the boodle has destroyed them. It is their objective to destroy Islam, hence they become the willing agents of the Yahood and Nasaara to give effect to the nefarious objectives of these enemies of Islam. They are snug in the company of kuffaar priests and pundits. About these interfaith agents of Iblees, the Qur'aan Majeed states:

"You will see those in whose

hearts is a disease (of kufr and nifaaq) racing among them saying: 'We fear some misfortune will befall us..'"

(Al-Maaidah, Aayat 52)

Warning those who crawl behind the Yahood and Nasaara, Allah Ta'ala says:

"O People of Imaan! Do not take the Yahood and Nasaara as friends. They are friends to each other. Whoever from among you who befriends them, verily, he is of them. Verily Allah does not guide people who are zaalimeen."

(Al-Maaidah, Aayat 51)

CONSEQUENCES OF THE COVID JABS

"Young people who received multiple COVID-19 jabs were significantly more likely to die than those who skipped the shots, according to data from the U.K.'s Office for National Statistics (ONS).

The data include deaths by vaccination status from April 1, 2021, to May 31, 2023, when the COVID-19 shot campaign was in full effect.

When The Exposé analyzed the data, they revealed the disturbing finding that those with

the most COVID-19 shots fared the worst:

"Our analysis focused on mortality rates per 100,000 person-years from January to May 2023 among residents in England aged 18 to 39, and what we found is truly shocking.

"Initial observations of the data prove that individuals in this age bracket who had received four doses of a COVID-19 vaccine exhibited higher mortality rates compared to their unvaccinated counterparts."

Mortality rate 318% higher among quadruple-jabbed youth

"Young people who received multiple COVID-19 jabs were significantly more likely to die than those who skipped the shots, according to data from the U.K.'s Office for National Statistics (ONS). The data include deaths by vaccination status from April 1, 2021, to May 31, 2023, Dr. Kat Lindley (@KLVeritas) April 23, 2024

THE ABYSS

"Why does man not emerge from the abyss?"
(Balad, Aayat 11)

An *abyss* is a bottomless chasm/pit. Man is sinking deeper and deeper into the

abyss (al-aqabah) with his evil nafs. Explaining some ways of emerging from this *abyss*, Allah Ta'ala says that the way of emerging from the *abyss* of destruction is:

"The emancipation of slaves, or feeding (the poor), the or-

phaned relative, or the dust-covered miskeen (destitute) on the day of hunger. Then will he become of those who believe, enjoin one another with Sabr and mercy."

(Balad, 13 – 17)

BID'AH

(Hadhrat Mujaddid Alfe
Thaani Sarhindi – Rahmat-
ullaahi Alayhi)

...As long as man does not abstain from such 'bidah hasanah' which is in reality 'bidah sayyiah' (evil innovation), he will be deprived of the fragrance of this wealth of Imaan. Today, the compensation of the truth has become most difficult because the entire world is drowned in the ocean of bid'ah. People are reclining and taking comfort in the darkness of bid'ah practices.

Who, today, has the ability to eliminate bid'ah and revive Sunnah? The majority of the Ulama of this age (i.e. the age in which Hadhrat Mujaddid lived – more than four centuries ago) are engaged in establishing bid'ah and eliminating Sunnah.

An accepted principle by the Ulama is the foregoing of even many benefits if the acquisition of the benefit entails the possibility of harm as well. On the basis of this accepted

principle, if a practice revolves between bid'ah and Sunnah then abstention from bid'ah will be superior to practising the Sunnah because in bid'ah is the possibility of harm and in Sunnah, the hope of gain.

Deen consists of following Rasulullah sallallahu alayhi wasallam, obeying the elevated Sunnah, and abstention from bid'ah even though the bid'ah may seem (deceptively) as clear as the 'noor' of the early morning. In all truth, there is no 'noor' and no glitter in bid'ah. There is no cure for the diseases in bid'ah and no medicine for any sickness. How is it possible that bid'ah be a cure for the indisposed when it (bid'ah) is the eliminator of Sunnah? It either destroys Sunnah (at its worst) or (at its best) it refrains about speaking about Sunnah.

It is indeed among the greatest Boons of Allah Ta'ala that in this age of darkness - darkness of bid'ah - some fortunate person requests from Allah Ta'ala the ability to eradicate some bid'ah practice and to enliven some Sunnat. It appears in the authentic Had-

ith that he who revives a Sunnat practice after it was lost, will obtain the thawaab of a hundred shuhadaa (martyrs).

Even some of the later mentors of this elevated Path of Naqshabandiyah have also introduced into this Path some bid'ah practices. Hence, they have lost the original way of the seniors of this Path (Naqshabandiyah). A group of mureedeen (disciples) of these later mentors entertains the belief that perfection of this Path could be realised by way of these bid'ah practices. Allah forbid! Never ever is this possible.

In this Path (of Naqshabandiyah) people have made customary, innovations and new practices. Therefore, there is justification for the opponents of this Path to claim that this Path condones the establishment of bid'ah and the abstention of Sunnah ... But Najaat (salvation), is in the following of the Shariah of Rasulullah sallallahu alayhi wasallam – obedience rendered both in belief (i'tiqaad) and practice (amal).

A CURE FOR A BLOOD SICKNESS

A pious sister From Pakistan offers the following remedy for blood sickness:

“The eldest daughter of my maid who is married is very sick with **zero white blood count**. A doctor prescribed some medicines and blood tests were suggested. When she told me about this I said to

her that no medicine or treatment can raise her white blood count.

Only **beetroot and carrots** are the cure. I have personal experience in this regard. This was our Hakeem Saheb's prescription when my grandsons were sick. I gave them the juice of these vegetables plus apple. Also Moong daal was suggested by the Hakeem Saheb.

HOMOSEXUALS ARE MAL-OON

Hadhrat Abu Hurairah (Radhiyallahu anhu) narrated that Rasulullah (Sallallahu alayhi wasallam) said:

“Allah Ta'ala has cursed from above the seven Heavens seven kinds of persons from His creation, and from these seven He repeated the La'nat (Curse) thrice on one of the

(Continued on page 15)

DUBIOUS 'HIKMAT'

Some Ulama have a policy called '*hikmat*' which literally means *wisdom*. The Qur'aan Majeed commands: "*Call to the Path of Allah with hikmat (wisdom) and Mauizah Hasanah (Beautiful manner of naseehat).*"

Leaning on this Aayat, these Ulama justify their abstention from *Amr Bil Ma'roof Nahyi Anil Munkar*. However, their policy of '*hikmat*' is a dubious idea which is inspired by shaitaan. This dubiousity requires the molvi to seal his lips and to abandon *Amr Bil Ma'roof* for the sake of imaginary 'benefits' conjectured by his mind. Thus, according to the Hadith, he becomes a veritable shaitaan. The Hadith states: "*He who is silent regarding the Haqq is a dumb shaitaan.*"

Even if baatil is perpetrated, it becomes accepted on the basis of the conjectured 'benefits' regardless of the conflict with the Shariah and regardless of the masses cast into deception and being misled. A satanic example of this '*hikmat*' deception is the ha-laalization of haraam media such as these vile, filthy radio stations, facebook, you-tube, video, pictures, etc.

While shaitaan dangles the chimera of imaginary 'deeni benefits' in these haraam me-

dia, the perpetrators act in conformity with their nafsani desires and Imaani deficiency. They justify their silence and concealment of the Haqq on the imaginary basis of 'benefits'. However, the criterion is only the Shariah. Any practice or institution which is in conflict with the tenets of Islam is *mardood (rejected)* and *mal-oon (accursed)*.

During the fourth Islamic century, Sultan Mahmood Ghaznawi (Rahmatullah alayh) in India invaded the city of Somnat with the objective of destroying the Hindu idol also called Somnat. This huge idol filled with precious stones and cared for by 2000 priests living in the temple which housed this idol, was the almighty deity of the Hindus.

Allah Ta'ala granted Sultan Mahmood victory. The Hindus pleaded for the idol to be spared. They offered massive amounts of wealth for sparing the idol. The Sultan consulted with his advisers who unanimously advised him to spare the idol and to accept the wealth. On the basis of the policy of dubious '*hikmat*' they pointed out the many 'benefits' of the wealth which could be utilized for the projects of the Deen.

However, Sayyid Mas'ood

Ghazi (Rahmatullah alayh) rejected this opinion. Sparing the idol is akin to idol worship, he said. The Sultan is famed for breaking idols. If he succumbs to the advice of the advisers, he will become known as a seller of idols.

Although the advice of Sayyid Mas'ood appealed to the Sultan, he was still hesitant. That same afternoon in his sleep he saw himself in a dream on the Plains of Qiyaamah being dragged to Jahannam by an Angel who proclaimed: "This man is an idol-seller!"

Another Angel appeared and said: "No! He is an idol destroyer." The Sultan's eyes opened. He immediately issued the command for the idol to be destroyed. It was then that he discovered that the interior of the idol was filled with precious stones. Sultan Mahmood (Rahmatullah alayh) profusely expressed Shukr to Allah Ta'ala for having saved him from being an idol-seller.

The Ulama should derive lesson and understand that the consequence of abstention from the Haqq and concealing the Haqq on the basis of their confounded '*hikmat*' policy is being dragged to Jahannam.

HOMOSEXUALS ARE MAL-OON

(Continued from page 14)

seven. On the other six He sent His La'nat once which suffices for them.

He who commits the act (of homosexuality)

of the nation of Loot is *Mal-oon* (accursed). He who commits the act (of homosexuality) of the nation of Loot is *Mal-oon* (accursed). He who commits the act (of homosexuality) of the nation of Loot is *Mal-oon* (accursed). (*Allah's La'nat on homosexuals is repeated thrice*).

MEDICAL AND VEHICLE INSURANCE

(Continued from page 1)

ther, he says, since its so much in demand and so commonplace and so necessary in these times, he wants us to start selling it to our clients as a add-on or new business product / service, so with any client that takes this medical aid, we will get a monthly amount and if poor when they want to claim or use a doctor visit etc., we will be their admin contact, this will be rather easy as we will merely get our salespeople to mention this to clients and we believe we will be able to generate new revenues and profit from this.

Is it permissible / advisable for us to get into such a new business?

2. Secondly, this medical aid product has many similarities to short term insurance / vehicle, mechanical and 3rd party, and is likewise a necessity for some pertinent reasons, least of which transport is now an essential part of life and repairs from even small damages or breakdowns are exorbitantly expensive, to a point that it could compound the problem and leave 1 without a car to use, and compound the debt if the car was purchased on instalment sale...

Further, the law is also a major factor that could create extra burdens - for example, if a staff during work hours has an accident, the other party legally has ground to sue the em-

ployer, and whether or not the employee/ driver was negligent or not, the employer will be legally liable and has no ground to contest this - the claim simply says. "in the course and scope of employment, your employee / driver was involved in the accident causing loss/ damages." And thats the end of it as its the law, and litigations too to defend it in extreme circumstances is expensive, hence insurance companies each have their own internal legal teams and usually fight between themselves where they have the manpower, and legal expertise as well as budget for this and settle between themselves... further, a client hiring a car, if they have an accident, they do not want to be liable - and some clients say up-front, we want to pay for extra cover or pay a higher rental rate per day, but we do not want to be liable for any repairs or damages whatsoever irrespective of whether we are at fault, negligent or not, this 'super cover' or premium rate rental is almost a norm, and by us not offering it to our clients, creates confusion or suspicion since such insurance, like medical aid has largely become a 'norm'.

And just like medical aid, the same insurers will pay a commission for each and every client that we refer to them,

3. Going further, the accountant said that the Mufti / Principal of the darul uloom said in

his opinion, the short term insurance cover is more of a necessity than medical aid as, firstly its a legal requirement is SA for any vehicle purchased on instalment sale, further, since the vehicle is an amaanat that is being paid off monthly, the lender/ financier could be negatively impacted and the client could get sued too if or when any damages or accident occurs irrespective of who is at fault or whether there was negligence or not as the realist is with such high costs related to damages and repairs- so this will create a debt burden onto the client driving whilst he may not even be able to pay for repairs, instalments as well as the other party - with amounts getting so high from even a seemingly small accident, it could be a very long time to get free of the zulm costs, charges and legal fees.

Please advise if short term insurance has any similar allowance as medical aid in the current circumstances, and if its ok to refer our clients and earn a commission on this?

Answer

1) In the Shariah there is a principle: "*Dire need legalizes prohibitions.*" This principle is based on the Qur'aanic Aayat which makes permissible pork in cases of dire need when there is no alternative food available for a person starving and on the verge of death.

(Continued on page 17)

MEDICAL AND VEHICLE INSURANCE

(Continued from page 16)

This principle is regulated by another principle of the Shari'ah, viz. *"The legalized prohibition will be permissible only to the degree of absolute need."* Thus, it is not permissible to keep pork in freezers for future use in places where people are starving and dying of hunger.

In these times, due to the real need, many Ulama have issued the fatwa of permissibility for medical aid. The government hospitals are deplorable and torturous. Medical costs in the private sector are so extortively and exploitingly high and blood-sucking that it would not be an exaggeration to say that doctors are butchers created and destined for Jahannam.

Since haraam medical aid may be availed of to the degree of need, it remains haraam to set it up as a business to make money. It is just not permissible to make profit from selling pork and carrion. Medical aid is insurance, hence it is haraam spir-

itual carrion which may not be the subject of making money. It may be used only to the degree of absolute need.

Another example is photography. Due to the real need, taking passport and identity photos is permissible. But this permissibility does not halaalize opening a studio for photography and making money from haraam photography.

2) One haraam act may not be based on another haraam act for transferring the first haraam act's acquired permissibility to the second haraam act. Transference of a ruling whether permissibility or prohibition, halaal or haraam, is subject to the logical reasoning (Qiyaas) process of the Shari'ah. There are conditions for valid transference of rulings.

It may not be argued that since medical aid is decreed lawful due to need, car insurance too is halaal. If the basis on which medical aid is proclaimed halaal is found to exist in car insurance, then the

latter will be permissible. But this permissibility will not be because medical aid is permissible. Its permissibility will be on the basis of the Shari'ah's principle of *Dhuroorat (Dire Need)*.

Thus, if there is a real need in the car insurance you have described, it will be permissible to the degree of need.

3) If 'short-term insurance' is truly a 'legal necessity', that is, it will be a criminal offence to abstain from it, then this one factor will suffice for permissibility. Since this factor is adequate, there is no need for the Mufti to traverse beyond its confines and to introduce figments of opinion. The 'amaanat' argument is baseless.

It is haraam to earn a commission from a haraam act rendered permissible temporarily. It should be understood that if the dire need which is the basis for permissibility disappears, then the original ruling of haraam will

PROMOTING VOTING IN THE MUSJID

Question

Today the Moulana was giving his talk in the Masjid. He mentioned respecting the signs of Allah Ta'ala. Towards the end he tells us that it is not their job to tell us who to vote for but that we should vote for a party that will protect Islam and Muslims in this country. Is it permissible for a Maulana

to encourage voting from the Masjid platform?

We are told by these scholars to vote for the Taghut law which promotes same sex marriages, lgbt filth and killing of babies in their mother's wombs through abortions and the list of evil, wickedness, vileness and corruption is endless. Please comment.

Answer

The moron molvi is a bootlicker of Taghooti forces.

Voting is a kuffaar system. To vote is therefor to avail oneself of the kufr system to vote for the law of Taghoot. The Masjid is the House of Allah Ta'ala dedicated for Ibaadat, but the bootlicking jaahil 'scholars' are abusing the Musajjid for base and despicable motives. The jaahil is misusing the Masjid platform for *dhalaalah* (deviation/misguidance).

VOTING THE DIFFERENT VIEWS

(Continued from page 1)

permissible. At most, we can differ with them and reject the basis they proffer for their permissibility view, but we cannot doggedly and tenaciously assert that our view is 100% correct and absolute. Our view is not the effect of Wahi.

We therefore caution those who follow our view! They should not insult and criticize those genuine Ulama-e-Haqq who say that voting is permissible. Hadhrat Sayyid Abdul Qadir Jilaani (Rahmatullah alayh), proffering advice to a Mureed said : *“Do not lay claim to Nubuwwat.”* The mureed did not understand this advice, hence asked for an explanation. Hadhrat Jilaani (Rahmatullah alayh) explained that one should not attribute *Qat’iyat* (Absolute Certitude) to one’s opinion. Only a Nabi has this right since he speaks on the basis of Wahi. Thus, the Qur’aan states: *“He (the Nabi) does not speak on the basis of desire. Whatever he says is wahi revealed to him.”*

Therefore, our views despite being based on the Usool of the Shariah, may not be elevated to the degree of *Qat’iyat*. Unlike the *Adwa* (contagion), *riba*, *hijaab* and *tasweer* (picture making) issues which are substantiated by *dalaa-il* of Absolute Certitude, the issue of voting is the product of opinion, and despite its Shar’i basis, is not the effect of Wahi. Hence, it is improper and not permissible to resort to *tajheel*, *tafseeq* and *takfeer* of those

Ulama-e-Haqq holding the opposite view.

We, nevertheless, maintain that in the South African scenario, the Ulama who claim voting to be permissible are in grievous error. They have erred because they have failed to apply their minds constructively. They have erred because their focus is not on Allah Ta’ala. They have erred because they do not accord adequate importance to the Aayaat of the Qur’aan and Ahaadith which categorically state that rulers, kings and regimes are by the decree of Allah Ta’ala.

They have erred because of either extremely deficient *Tawakkul* or because of total lack of *Tawakkul*. Although they do not verbally say so, their practical attitude displays that the Qur’aanic warnings, strictures and declarations are somewhat antique, hence there is a need to adopt some of the systems of Taghoot to bring about change.

But they fail to understand that *change* is the decree of Allah Ta’ala, and the Ummah’s state of abject disgrace and degradation will change only when they change their own state of moral putrefaction which is the actual cause of the calamities which are settling on us. Allah Ta’ala states unequivocally in the Qur’aan Majeed:

“That is so because Allah will

not change (snatch away) any Ni’mat (bounty/favour/prosperity) which He has bestowed to a nation until they change that (moral condition) which is within themselves.”
(Al-Anfaal, Aayat 53)

Thus, the decline and fall into defeat and disgrace are the consequences of the treachery and transgression of the Muslim Ummah. And, the solution for this appalling state of humiliation of the Ummah is not the adoption of the ways and methods of the kuffaar. The Qur’aan states the solution with clarity:

“O People of Imaan! Turn unto Allah altogether so that you attain victory.”

Hadhrat Mufti Muhammad Shafi (Rahmatullah alayh) and other Ulama-e-Haqq who had promoted voting in the Pakistani scenario had logical reasons for their view. This view is based on the argument that the kuffaar system of voting should be utilized as a weapon to displace the fussaag/kuffaar secular government. If sufficient Muslims vote for a genuine Islamic party, the reins of government could be snatched from the modernist fussaag and murtaddeen who happened to be the rulers in Pakistan. Once the genuine Islamic party acquires the reins of government, the constitution of Taghoot would be abolished and the Shariah be instituted.

While there is sound logic in
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VOTING THE DIFFERENT VIEWS

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this argument, it was a distant dream devoid of reality. It was a pipe dream the objective of which could not be achieved, and which even Hadhrat Mufti Shafi conceded.

The Ulama-e-Haqq of that era had failed to take cognizance of the fact that the vast majority – 90% or more – of the population was absolutely corrupt – rotten to the core. They demonstrated their corruption and disdain for Islam by voting into power fussaag, fujjaar and murtaddeen. The declaration in the Qur’aan regarding the appointment of rulers was forgotten by the Ulama or it had become meaningless to them due to their own spiritual deficiency. Allah Ta’ala says:

“Say: ‘O Maalikul Mulk! You bestow sovereignty to whom-ever You will and You snatch

away sovereignty from whom-ever You will.

You grant honour to whomever You will and you disgrace whomever You will. In your Hand is goodness. Verily You have power over all things.”

Nusoos of this kind in the Qur’aan and Hadith were not understood correctly by the Ulama, hence their focus shifted from the Qur’aan and Sunnah towards the ways and structures of aliens. But in the wake of such adoption came only more and greater suffering, calamity and humiliation.

Gazza, Kashmir, Burma, Syria, India, China, etc. loudly testify for the veracity of Qur’aanic Warnings. Voting will NEVER change this equation. The solution is only *Inaabat Ilallaah (to turn unto Allah Ta’ala with Taubah and Taa-at (Repentance and Obedience).*

Summing up the Islamic reality, Hadhrat Umar (Radhiyallahu anhu) said:

“We are a nation whom Allah elevated with Islam.”

This elevation and honour are not obtainable by adoption of the laws and systems of Taghoot. The Qur’aan with considerable emphasis says:

“Verily, all honour is for only Allah.”

It is only Allah Azza Wa Jal Who apportions honour and power to His servants, whether they happen to be Muslim or Kuffaar. Granting it to the kuffaar is for punishing Muslims for their treason and treachery.

Rasulullah (Sallallahu alayhi wasallam) said: *“Whatever is by Allah is obtainable by means of Taa-at (Obedience).”*

THE MUTTAQEEEN

Who are the Muttaqeen (the people of Taqwa)? What are their attributes? Allah Ta’ala describing them says:

“Hasten to maghfirah (forgiveness) from your Rabb (and hasten) to Jannat whose vastness is like the (space between) the heavens and the earth.

It has been prepared for the Muttaqeen. They are those who spend (their wealth in the Path of Allah) in prosperity and in adversity; those who swallow anger; those who forgive people. Allah loves those

who practice virtue.

They are those who remember Allah when they commit evil or oppress themselves (with sin). Thus do they seek forgiveness for their sins. Who can forgive sins besides Allah? They do not intentionally persist in (the sins) they have committed.

Indeed, for them there is forgiveness from their Rabb and Orchards beneath which flow rivers. Therein shall they dwell forever. Indeed wonderful is the reward for those who practice virtue.”
(Aal Imraan 133-136)

COMFORT

Hadhrat Abdullah Khafeef (Rahmatullah alayh) said: *“Freedom from the dunya gives great comfort at the time of Maut.”* Efface worldly love and attachment.

QANAA-AT

Qanaa-at (to be contented and satisfied). One who has *qanaa-at* does not pursue that which is not in his control nor does he worry about that which is in his control.

(Shaikh Abdullah Khafeef – Rahmatullah alayh)

TALAAQ & ANGER

Q. A husband verbally gave his wife one talaq and then later messaged her via WhatsApp with another talaq. The husband claims he gave the second talaq out of anger.

The husband follows the Shafi'i Madhhab and the wife follows the Hanafi Madhhab.

How many talaqs have been given? What will the process be if they want to reconcile and be married again?

A Shafi'i sheikh informed the husband that he should say to her: "I revoke the talaq", if they want to be married again. He also added that the second talaq does not count because it was said out of anger.

The husband informed the wife that he wants her to continue with her iddat period and once completed, they can reconcile. Will the husband be allowed to see the wife during her iddat period and is an arrangement like this allowed?

A. Two Talaqs came into effect. Anger does not cancel Talaq. In fact, 99.9% of husbands issue Talaq in the state of anger. No one issues Talaq in the state of love. Rare are the men who issue Talaq intelligently.

Since the term Talaq was used, they may reconcile immediately without need for renewing the Nikah. The reconciliation without Nikah is permissible prior to the expiry of the wife's Iddat. The Iddat is a period of three haidh cycles.

The man should understand and remember that even after reconciling, the two Talaqs will remain suspended. Should he issue one more Talaq, all three will be activated and the Nikah will then terminate irrevocably and finally. Thus, he should not treat Talaq as a joke, then plead anger, bipolarism, OCD and such nonsense whispered by Iblees.

The Shaafi sheikh has erred by claiming that the Talaq in anger is not valid. Since the husband is a Shaafi, he should say some words to the effect of revocation, e.g. "I revoke the Talaq". But renewal of Nikah is not incumbent even according to the Shaafi Math-hab in view of the *Raj'at (Revocation)* having been effected before expiry of the Iddat.

The arrangement between the man and woman mentioned by you will not entitle him to demand renewal of the Nikah after expiry of the Iddat. Once the Iddat has expired, the woman will be free to marry any other man.

It should also be understood that according to the Shaafi' Math-hab, if the husband has any kind of sexual relations with his 'wife' prior to *Raj'at*, it will be tantamount to zina. But according to the Hanafi Math-hab, any such relationship will be permissible and it will effectively be *Raj'at (Revocation)*.

TECHNOLOGY – HIS COMMAND

"Do you not see that Allah has made subservient for you whatever is in the earth, and the ship sails in the ocean by His command..."

(Al-Hajj, Aayat 66, and in many other Aayaat)

Technology and scientific advancement are the effects of the

decree of Allah Ta'ala. It is Allah Ta'ala Who has created man's brains. It is Allah Ta'ala Who by way of *Ilhaam* creates technological brainwaves in the brains of the atheist scientists. Most of the *Ilhaam* pertaining to material progress is awarded to the kuffaar because Rasulullah (Sallallahu alayhi wasallam) said: "*The dunya is jeefah (carrion)*". And, the Mu'mineen "*have been created for the*

Aakhirah".

The ship sails with His Command. Similarly all effects of technology operate by the command of Allah Ta'ala. Since there is a natural coherence between the *jeefah* and *kufir*, and since the kuffaar are doomed for eternal perdition in Jahannam, Allah Ta'ala favours them in this dunya with *Ilhaam* in the material realm.

JANNAT WITH PEACE

Rasulullah (Sallallahu alayhi wasallam) said:

"Spread Salaam (i.e. greet everyone, the known and unknown); feed the poor; maintain family ties; stand during

the night (to perform Salaat) while people are sleeping, then enter Jannat with Salaam (in peace)."

A SHIAH SYMPATHISER

Mr. Daniel Haqiqatjou says regarding Shiah:

“Mass takfir of Shiah is incorrect because they are highly diverse in their beliefs. Therefore takfir can only be done on a case by case basis.”

Mr. Daniel appears to be a sympathiser of the Shiah. Today Shiah is Khomeinist. The diversity to which Mr. Daniel refers is no longer applicable today. In the initial phase of Shi'ism, the movement was political. Then, to establish its political status, the Shiah began fabricating beliefs of kufr regarding Hadrat Ali (Radhiyallahu anhu).

But today, almost all Shiah, if not all, are followers of the twelve hallucinatory infallible imaams to whom they attribute a plethora of kufr doctrines and teachings which are glaringly present in their books of theology. Khomeini had revived Shiah Kufr and the Shiah of today are his followers.

Displaying blatant sympathy for the Shiah, the chap says that only some Shiah commit shirk with their imaams.

“Some, but not all. Twelvers do tawassul of their imams. Now, you might take the position that this is an act of shirk, but does that justify takfir? If so, then you have to takfir a large percentage of Sunnis as well who do tawassul through the Prophet and awliya, so on what basis are you takfiring all Shiah?”

On the basis of the induracy of their shirk. The concept of Tawassul for Shiah and Muslims are similar in only name. Christians believe in God and so do Muslims. But there is a vast difference in the concepts of the two groups. The Shiah concept of tawassul is hard-core shirk. It is first class shirk.

Shiah believe that their imaams are *ma'soom* (sinless); Jibraeel (alayhis sa-

laam) delivers wahi to them. They believe that their imaams have the power to answer supplications. On the other hand, Muslims make dua to Allah Ta'ala. They petition Allah Ta'ala and supplicate to Him to grant their duas by virtue of the proximity which Rasulullah (Sallallahu alayhi wasallam) or the Auliya have with Him.

The Tawassul concept of Muslims does not assign any power to Rasulullah (Sallallahu alayhi wasallam) and the Auliya. Dua is not directed to Rasulullah (Sallallahu alayhi wasallam) and the Auliya.

Mr. Daniel exhibiting his stupid sympathy for Shiah says:

“Sunni scholars have discussed the question of whether insulting particular Sahaba takes one out of Islam, and the majority said no, unless you insult ALL of them because that contradicts the Quran. Part of the reason is there are documented cases of

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VIEWING BEFORE MARRIAGE

Question

In one of his talks, Mufti Rashid Ahmad Ludhyanwi (Rahmatullah alayh) vehemently decried the convention of girls removing their nikaab before suitors. He insisted that this was both haraam and shameful. The proper way of doing things was to get one's womenfolk to visit the girl on some pretext and to ascertain

her appearance, or the suitor should contrive some situation wherein he'll be able to cast a glance at the girl without her being aware of it. Is this correct?

Answer

The venerable Mufti Ludhyanwi (Rahmatullah alayh) had erred in his opinion. Far from it being haraam and shameful, viewing with the intention of marriage is not even Makrooh Tanzih. It is

permissible. In fact, Rasulullah (Sallallahu alayhi wasallam) had instructed the Sahaabah to view the girl before marriage.

This is a well-known *Mas'alah* clearly explained by the Fuqaha. The Kutub of Hadith and Fiqh state the permissibility with clarity. All Ulama regardless of their lofty ranks do err, and sometimes the error pertains to simple issues.

A SHIAH SYMPATHISER

(Continued from page 21)
individual Sahaba insulting each other. The general rule that scholars agree on is that the nature of the insult has to directly contradict the Quran. So if you insult Our Mother Aisha radiAllahu anha, you are a disgusting fasiq deviant, but you are still considered a Muslim. UNLESS your insult directly contradicts the Quran, e.g., by accusing Our Mother of that specific sin that Allah explicitly exonerated her from in the Quran. If you insult her in that way, you are deemed a kafir because you are denying the Quran. Same principle applies for insulting other Sahaba, may Allah be pleased with them all. It does not automatically take one out of Islam. It depends on the nature of the insult."

Firstly, this chap spins a deceptive narrative as a red herring to detract focus from the extreme villainy of Shiah vituperation hurled against the most senior Sahaabah for whom Jannat has been assured by Rasulullah (Sallallahu alayhi wasallam), and which fact is testified to by the Qur'aan Majeed itself.

The averment of 'all of them', is pure stupidity based on dubiousity and hypocrisy. We state unequivocally that even if ONE Sahaabi whose salvation is substantiated by Qat'i Daleel is insulted, then the vile person is a kaafir. Among the primary targets for Shiah slander and vituperation are the most senior Sahaabah, namely, Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Uthmaan, Hadhrat Muaawiyah

and Hadhrat Aishah (Radhiyallahu anhum), as well as almost the entire body of the Sahaabah.

The vilest epithets of slander and abuse are hurled by Shiahs at these illustrious Sahaabah. And, this is the state of belief of the Twelvers whom the Daniel fellow seeks to vindicate. Without the slightest doubt, these Shiah slanderers are kuffaar, and only one in whose heart lurks nifaaq can sympathise with them.

Further demonstrating gross stupidity in the attempt to vindicate the Shiahs, this Shi'i sympathiser or perhaps hidden Shiah, says:

"Most Twelvershiah do not view the imams as prophets in the sense that the imams receive revelation. They believe that the imams are ma'sum in the sense of understanding revelation. They believe the imams cannot make a mistake in understanding and teaching Islam. This is undoubtedly a deviant belief, but is it kufr? Sunnis have an analogous concept from the hadith of the Prophet ﷺ Allah will not let my Ummah agree upon misguidance. 'Scholars understood this as ijma (consensus of the ulama). So there is a concept of isma being possible after the Prophet ﷺ in Ahl al-Sunna too, and obviously it's not kufr. Note: Historically there are shia who believed revelation continued after the Prophet ﷺ These are certainly kuffar but this is not the belief of the mainstream Twelvers howev-

er."

This is deceptive spinning of their beliefs in an abortive bid to exonerate Shiahs from kufr. All Twelvers believe in the 'nubuwwat' (prophet hood) of their 'infallible' imaams. Not referring to them as Nabis does not detract from their belief in the 'nubuwwat' of their imams. All the attributes of a Nabi are bestowed to the imams by the Shiahs.

The averment that Shiahs believe their imaams to be ma'sum in only the issue of 'understanding and teaching Islam' is an insidious falsity. Shiahs believe that their imaams are ma'sum, sinless and infallible in all respects. This Daniel Shiah sympathiser has sucked this copro claim from his thumb.

The claim that Muslims have an 'analogous concept' is more copro bunkum. There is absolutely no resemblance between the Islamic concept of Ijma' and Ismat (infallibility/sinlessness) which Shiahs attribute to their imaams. There is absolutely nothing in common between the two concepts.

It is not an issue of 'historically there are Shiah who believed revelation continued after the Prophet...' This is the belief of all Shiahs. From whence do they acquire Hadith when they have no Kutub of Hadith as do the Muslims have? There are no Muhadditheen in their ranks. It

(Continued on page 23)

A SHIAH SYMPATHISER

(Continued from page 22)

is their belief that Islam was revealed to their imaams via Jibraeel (alayhis salaam).

This Shiah sympathiser or covert Shiah says:

"So, I'll tell you why. I was a Twelvershii from childhood and my encounter with sunnis challenged my belief. And none of the above arguments would have convinced me. You know why? Because I didn't do tawassul of the imams, thought it was silly. I didn't insult the Sahaba, never felt the need to do so. And I didn't think the imams received revelation. But I was, nonetheless, fully shi'i."

Since this deviate Daniel was a Twelver Shiah since birth, his affinity with Shi'ism constrains him to defend the Shiahs despite his claim of having renounced the Shiah religion. Shi'ism is entrenched in his veins. If he did not practice tawassul nor insult the Sahaabah nor believed the imaams received wahi whilst he was overtly a Shiah, it does not exonerate Shi'ism from the stark copro kufr it propagates.

There may be many modernist Shiahs as there are modernist Muslims who reject their re-

spective beliefs. But such rejection does not detract from the reality of the beliefs of the respective religions.

Very cunningly defending Shi'ism, this deviate says:

"Their most authentic books are inauthentic. They have no preserved tradition. They have no system of hadith preservation analogous to what sunnis have developed."

Because of this lack of preservation, Shiism is an ever evolving set of beliefs. This is why they are so heterogeneous. They cannot trace any of their distinct beliefs and practices to the Prophet صلى الله عليه وسلم. So they're deviant. Case closed."

Since he is aware of the absolute kufr and abuse of the Sahaabah recorded in all the official books of Shiah theology, he abortively seeks to exonerate Shiahs by attributing the deluge of kufr to their books which are not authentic and to the fact that they have no 'preserved tradition'.

Since they have no authentic books of Hadith, from whence to they derive the thousands of masaa-il pertaining to all aspects of life? According to their belief, their

knowledge of Islam is from the Imaams who acquired it from Jibraeel (Alayhis salaam). Thus, they are kuffaar, not only Ahl-e-Bid'ah.

Then very stupidly he attempts to defend them with a ridiculous argument. Thus he says that *"Shi'ism is an ever evolving set of beliefs."* But, Islam is not "an ever evolving" Deen. It is a Deen which the Qur'aan declares was perfected and finalized during the very lifetime of Rasulullah (Sallallahu alayhi wasallam). Now when the Shiahs have no established Deen which reached them by means of reliable narration and transmission from Rasulullah (Sallallahu alayhi wasallam), then this by itself confirms that all of them are kuffaar. They have no religion. They do not follow Islam. The religion they follow is a religion of 'ever evolving beliefs'. And, even this moron deviate confesses:

"They cannot trace any of their distinct beliefs and practices to the Prophet."

This confession clinches the argument and confirms that all Shiahs are kuffaar. They do not follow the Deen of the Qur'aan and Sunnah. The moron has unwittingly conceded this irrefutable fact.

UNDER THE WRATH OF ALLAH

Hadhrat Abu Hurairah (Radhiyallahu anhu) narrated from the Nabi (Sallallahu alayhi wasallam):

"There are four kinds of persons who are under the Wrath of Allah in the morning and also during the evening." 'Who are they, O Rasulullah! (asked Abu Hurairah)?' Rasulullah (Sallallahu alayhi

wasallam) said: 'Men who emulate women and women who emulate men, and the one who approaches (sexually) animals, and the homosexual.'"

Questions and Answers

THE MAJLIS Q & A
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PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 11)

A. Firstly, those who had failed to wind up the estate expeditiously should repent, make Taubah for the extremely grave sin they are guilty of. Procrastinating in winding up the estate is a major sin.

Since the assets of the heirs were employed in the business, they have the right to share in the 'increase' as well. All assets should be treated as part of the estate of the deceased. Once the shares have been paid, the partnership terminates. Then the business will belong to those who operate it.

Q. One of the heirs refuses to accept his share. What should be done with it?

A. His refusal to accept his share is not valid. He should accept it, then make a gift of it or do with it whatever he pleases. His share should be held in trust until he makes a decision or until he dies, then it

should be given to his heirs.

Q. Is it permissible for a lady in haidh to be in the room during the sakraat (death process) of a person?

A. It is not permissible for a lady in haidh to be in the room where the person is in sakraat. The Malaaikeh of Rahmat will then depart. She should not assist with the mayyit in any way whatsoever.

Q. The false teeth of the mayyit were not removed. The mouth has become stiff and cannot be opened. What has to be done?

A. Nothing can be done if the false teeth can no longer be removed. The mayyit will be buried with the false teeth.

Q. The finger of the mayyit on which there is a gold ring is so much swollen that the ring cannot be removed. What should be done?

A. If the heirs want the gold ring, they should arrange for

cutting the finger surgically to remove the ring. The finger should be buried with the mayyit. If the heirs do not want the ring, then it should be left. But the heirs must be informed. If among the heirs there are naabaaligh (minors), then their shares should be calculated and that amount be held in trust for them. The adult heirs should pay the shares of the minors.

Q. The long false nails cannot be removed from the mayyit. Should it be cut short?

A. If the false nails cannot be removed, then bury the mayyit without the need to cut them short.

Q. A married woman uttered kufr? What effect does it have on the marriage?

A. If a woman utters or does an act of kufr, the Nikah immediately terminates. She has to repent, renew her Imaan and also renew her Nikah.

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"VOICE of ISLAM"



Roses have
thorns!
The Haqq too
has thorns!
"We strike
baatil with the

Haqq. Then it crushes the
brains of baatil." (Qur'aan)

*"Dye does
not restore
youth nor
does
medicine
restore
health."
(Ahnaf Bin
Qais)*

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THE DEVIATE CONFIRMS SHIAHS ARE KUFFAAR

Imaam Ghazaali (Rahmatullah alayh) said that when a man becomes entangled with a woman in a haraam relationship, 80% of his brain cells become inoperative. But it is seen that when a man is entangled in the web of Shiah kufr, then 99% of his brain cells become inoperative.

This is the fate of the brain cells of the deviate Daniel Haqiqatjou. In his eagerness to defend the Shiahs, he fails to apply his mind. Due to the inoperation of his brain cells he acquits himself with indurate

stupidity. Despite his objective being the vindication of Shiahs, without realizing his ignorance and stupidity he concedes that they are not Muslims. Thus the jaahil says:

"Their most authentic books are inauthentic. They have no preserved tradition. They have no system of hadith preservation analogous to what sunnis have developed.

Because of this lack of preservation, Shiism is an ever evolving set of beliefs. This is why they are so heterogeneous. They cannot trace any of their distinct beliefs and practices to the Prophet ﷺ. So they're deviant. Case closed."

In this averment he does not imply the kufr of Shiahs. In fact, he proclaims them to be kuffaar without even realizing what he has blurted out. The facts of his 'fatwa' are:

* Shiahs have no authentic religious books.

* They have no authentic and preserved Hadith as do Muslims have.

* Shi'ism is an ever evolving set of beliefs.

* Shiahs cannot trace any of their beliefs and practices to Rasulullah (Sallallahu alayhi wasallam).

On the contrary, Islam is a perfected and a finalized Deen. It is not the subject of evolution. Declaring the finalization and perfection of Islam, the Qur'aan Majeed states:

"This Day have I perfected for you your Deen, and (on this Day) have I completed my Favour for you, and I have chosen for you Islam as Deen."

(Al-Maaidah, Aayat 3)

Islam tolerates no evolutionary process regarding its beliefs and practices. All beliefs and practices were finalized and perfected during the very lifetime of Rasulullah (Sallallahu alayhi wasallam). Nothing of Islam changes. The Deen for Muslims is the perfected and completed Islam. Thus, Allah Ta'ala says:

(Continued on page 12)

AMR BIL MA'ROOF

While Amr Bil Ma'roof Nahy Anil Munkar (Commanding virtue and prohibiting vice) is an Ibaadat, it has conditions. The very first *shart (condition)* is that precisely at the time of proffering the *naseehat*, one should believe that one is more contemptible than the one to whom the *naseehat* is directed. If this is not uppermost in the mind, the *naseehat* will be without sincerity, hence it will not be Ibaadat.

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Q. *When we were in umrah last year my adult daughter got sick during tawaaf. She could not manage so she used the carts that are available for Sae. Her mother accompanied her. When we returned to Makkah for a second time she did both the Tawaaf and Sae using the cart. This time my adult son accompanied her. I heard on radio that this is not valid and that all of them have to repeat the Umrah and they have to slaughter a sheep. Is this correct?*

A. What was said on the radio is incorrect. The Umrah was validly performed.

Q. *Is it permissible for a Muslim woman to become a judge in America if she dons hijab?*

A. It is not permissible for even a Muslim man to become a judge in a kuffaar court. It is doubly haraam for a Muslim woman. Donning Hijaab does not make a haraam act permissible.

Q. *Is it permissible for a woman to be in charge of an Islamic organization? The imam of our Masjid works under a female principal of the maktab.*

A. Rasulullah (Sallallahu alayhi wasallam) said:

"Never shall prosper such people who hand their affairs to a woman."

It is not permissible for a woman to be the head of an Islamic organization. The imam who works under a female principal is a cuckold/dayyooth. It is not permissible.

Q. *Is it permissible for a 20 year old female to teach na-*

POLLUTING THE MUSJID

Question

Alhamdulillah, ALLAAH TA'ALA has made us a part of a Trust that has started a Masjid project in the suburb of Blairgowrie in Johannesburg (near Sandton). 5 times Salaah has started since the end of Ramadhaan, and last week a Jumu'ah was held. Alhamdulillah there is a full time Mu'adhin as well.

The area for Salaah is declared a Musalla for the time being, as the intention is to renovate it into a Masjid in a few months, In Sha- Allaah.

1) Is it in line with the Adab and respect of the Masjid (or in this case Musalla), for the committee to use the premises as a venue for a community 'Bring and Braai' event?

The event entails Musallis bringing meat to the property and 'braaing' it thereon and eating. It is being done with the intention of 'community building'.

2) Is it correct that a Masjid is a 'community venue' and for the community? i.e., can it be used for social events.

Answer

A Masjid/Musalla is a venue dedicated for the Ibaadat of Allah Ta'ala. It is not a place for merrymaking, stupidity and the attainment of nafsani gratification. 'Community events' in this day are shaitaani events. The atmosphere of a Masjid is sacred and sombre. There is absolutely no scope for merrymaking and rubbish 'community events' which are ploys of Iblees to detract from the Remembrance of Allah Ta'ala.

In different satanic ways the Musaajid are gradually being transformed into temples and haunts of fisq which are dubbed with stupid and deceptive designations to mislead the ignoramuses who participate in such shaitaani events.

In a Masjid/Musalla the Mu'min communes with Allah Ta'ala. The Masjid is therefore designated as the 'House of Allah'. Even the environs of the House of Allah must incumbently be accorded respect and not be desanctified with nafsaniyat and shaitaaniyat such as these stupid, nafsani braais and nafsani events.

baaigh boys?

A. It is not permissible for a woman to teach young boys even if they have not attained puberty. It is fraught with fitnah.

Q. *Some imams are not reciting Durood and Dua after*

Tashahhud during Taraaweeth. Is such butchering allowed in Taraaweeth?

A. The 'butchering' is nowadays a norm in many places because these moronic imams believe that it is permissible to omit the Durood and Dua in

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Taraaweeh. They are Satanists. Taraaweeh has become a hobby. The Masnoon Durood and Dua have been expunged on the basis of the corrupt belief of its 'insignificance' whispered into their brains by Iblees.

Q. Both my parents are kuffaar. In Salaat which dua should I recite after Durood in Tashahhud?

A. Recite the dua: *Rabbana aatina fid dunya hasanatau wa fil aakhirati hasanatau wa qina athaabin naar.* In this dua mention is not made of parents.

Q. Some husbands believe that it is their right to be in the birthing room regardless of the presence of the ghair mahram midwife. Does a husband have this right?

A. In fact it is haraam for the husband to be present. He is utterly shameless. How can a man be present when the ghair mahram midwife is present and attending to the birthing process?

Q. The wife giving birth wants her mother to be present, but the husband refuses. Is he right?

A. He is wrong. If his wife wants her mother to be present, the husband has no right to prevent the mother.

Q. After giving birth the husband takes offence if her mother takes care of her. The husband does not allow his wife to stay a few days with her mother. If there is no one to care for her immediately after birth, can she stay at her mother's place?

A. Yes, she may stay at her

VIOLATION OF PLEDGES

"Among them (people) are those who pledge to Allah that if He should bestow of His grace (wealth) to us, then assuredly, we shall give sadqah (in abundance) and become of the Saaliheen.

Then when He bestows to them of His fadhl, they become miserly with it, and they turn away ignoring (their pledge). Thus nifaaq (hypocrisy) is cast into their hearts until the day they will meet Him because they had violated the pledge they had

made with Him, and because they used to speak lies (At-Taubah, 75, 76 & 77)

Some people when in desperate straits resort to vows, pledging to spend large sums in the Path of Allah Ta'ala if He removes the affliction of poverty and hardship. When Allah Ta'ala bestows prosperity to them, they seek for loopholes and interpretations to escape contributing to Sadqah the substantial sums promised. Beware of such treachery!

mother's place. The husband is wrong and unjust for refusing permission.

Q. A husband fights with his wife who had a miscarriage. What advice is there for him?

A. This man is cruel. The miscarriage is also the creation of Allah Ta'ala. The miscarried foetus will also be a treasure for the parents in the Aakhirat. This husband must shame himself for such cruelty. In reality he is fighting with Allah Ta'ala Who is the Creator of the miscarriage.

It is necessary for husbands to be very considerate of their wives, especially during pregnancy. Fighting with the pregnant wife and making her feel miserable and unhappy have detrimental effects on the developing foetus.

Q. According to Hadhrat Maulana Palanpuri (Rahmatullah alayh), the previous Mufti of Darul Uloom

Deoband, Hadhrat Hawwaa (Alayhis salaam) was not created from the rib of Nabi Aadam (Alayhis salaam). Please comment.

A. Hadhrat Palanpuri (Rahmatullah alayh) had erred grievously. His view is baseless. Insha-Allah, we may prepare an article on this issue.

Q. Is it permissible to study psychology? In what cases would it be permissible to seek psychiatric intervention and counselling?

A. Psychology is a branch of western satanism. It is not permissible to study it. It is not permissible to seek psychiatric intervention and counselling. Their counselling, etc. are ways of the kuffaar who are influenced by shaitaan.

Q. Is it proper to teach Muslim children nursery rhymes with Islamic content?

A. Nursery rhymes are in emulation of western kuffaar meth-

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ods. It is wasteful and meaningless. It is in conflict with Islamic methods. Muslim schools should not copy the methods and ways of the western Satanists.

Q. Is it permissible to advertise a course and place posters in the Masaajid with words 'sexual intimacy' on the poster as one of the courses?

A. Those who perpetrate such vile misdeeds and place such shameless posters in the House of Allah are PIGS or worse than PIGS.

Q. At a Musjid women perform Salaat in a separate section. However, their rows are in line with the rows of the males, but separated by a frosted glass screen. Is this arrangement permissible?

A. The arrangement is certainly not permissible. The entire set-up is haraam. Women attending the Musjid is not permissible.

Q. A person made waqf of his property for his 'Aulaad' (offspring). If all his children have passed away, will the Waqf extend to his grandchildren? If yes, will the children of both sons and daughters benefit?

A. Yes, the Waqf will extend to the grandchildren and will include the children of both sons and daughters.

Q. When a person is in sakraat, should his legs be in the direction of the Qiblah?

A. When in Sakraat (in his final moments), face the legs towards the Qiblah, place pillows under the person's head so that his slightly raised head faces the Qiblah.

THE ABDAAL & CO

Question

I have a query. On the inside cover of the book, *Mashaaikh-e-Chisht* the classes of Auliya are described, such as Ghauth, Aqtaab, Abdal, Nuqaba, Nujaba etc.

1) Are these Auliya in existence today?

2) The areas (Egypt / Shaam / Maghrib), Names (Ali / Hasan / Husain), Quantity (300 / 70 / 40 / 4 etc.) have also been stated. Is this Accurate?

3) Can these Auliya be recognized? Are there any signs? Is it possible to search for them to take benefit from them?

4) What is meant by 'Spiritual Kingdom'? And tasks which Allah Ta'ala imposes on them regarding the running of the universe?

5) Based on the descriptions and locations, does it mean that it is not possible to have an Abdaal in South Africa? Or any other class for that matter

Answer.

1) The classes of Auliya re-

ferred to will remain until Qiyaamah. Their identities are concealed.

2) Yes, the information is correct.

3) No, they cannot be recognized. Only a select few among their own classes recognize them. In fact, the members of one class may not recognize even the members of other classes.

4) Allah Ta'ala imposes on them such tasks which may be in conflict with the Shariah as we know. For example, they cause wars, ship-wrecks, plane crashes, killings, influence governments, courts, and numerous acts which we do not understand. These are among the mysteries of Allah Ta'ala. They act under direct command of Allah Ta'ala. In Surah Kahaf some of their activities are mentioned.

5) The countries mentioned are their headquarters. They wander around the world. They have the power of traversing continents in minutes.

Q. After ghusl and kafan how should the body be placed? Should the legs be in the direction of the Qiblah?

A. After ghusl and kafan, the mayyit may be placed in any convenient position. It is not necessary for the legs to face the Qiblah.

Q. After the mayyit has been given ghusal and kafan, is it permissible for his female cousin to sit close by to recite the Qur'aan?

A. It is not permissible for any ghair mahram to be present, not even female cousins.

Q. What should a Haafiz do when the musallis give him hadyah when he completes the Qur'aan in Taraaweeth?

A. The 'hadyah' (gift) which is given to the Haafiz when he completes the Qur'aan in Taraaweeth is haraam. The Haafiz should not accept it. If he does, he accepts haraam.

Q. The entire capital amount

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with which a business was initiated is haraam consisting of stolen and gambling money. A considerable profit was made. What is the status of the profit and the capital?

A. Both the capital and the profit are haraam. The entire amount must be given as Sadqah without niyyat of tha-waab.

Q. What is the status of the earnings from selling and repairing televisions?

A. The earnings are haraam and have to be eliminated by means of Sadqah to the poor.

Q. According to Fataawa Darul Uloom Zakariyya, zakaat is payable on even 9 ct gold. Is this correct?

A. Fataawa Darul Uloom Zakariyya's statement: "Zakaat will be payable on 9 carat jewellery.", is incorrect. The Fiqhi *ibaaraat* clearly mention two conditions for Zakaat to be paid on gold and silver in *ghash* (alloy):

- ♦ The gold and silver can be separated.
- ♦ The weight of the gold and silver in the *ghash* must equal Nisaab or more.

From this, it should be clear that if the amount of gold in the 9ct alloy is less than Nisaab, then obviously Zakaat will not be payable. When Zakaat is not payable on pure gold less than its Nisaab, when it is not even mixed with any base metal, how can Zakaat be payable on gold less than Nisaab when it is admixed with another metal? Thus, the blanket statement of Madrasah Zakariyya is incorrect.

Q. Some utensils have some

REJECTING HADITH IS IRTIDAAD

Q. What is the status of a person who rejects all Hadith? He says that he believes in only the Qur'aan.

A. He is a moron *murtad*. The one who rejects Hadith is not a Muslim. Ask him:

- ⇒ Where in the Qur'aan is it mentioned that there are five Fardh Salaat?
- ⇒ Where are all the Fardh and Sunnat raka'ts mentioned in the Qur'aan?
- ⇒ Where in the Qur'aan are the details of Zakaat mentioned?
- ⇒ Where in the Qur'aan are all the rites of Hajj mentioned?
- ⇒ Where in the Qur'aan is it mentioned that the dead should be buried and not cremated?
- ⇒ Where in the Qur'aan is it mentioned about the Ghusl, Kafan, etc. for

the mayyit?

⇒ Where in the Qur'aan are the thousands of Deeni masaa-il mentioned.

Then to clinch the argument ask the jaahil:

On what basis does he believe that the Qur'aan that he and we are reciting was revealed to Rasulullah (Sallallahu alayhi wasallam) from Allah Ta'ala? On what basis has the order of the Surahs been compiled? Who says that this Book is the revealed Qur'aan of Allah Ta'ala? Who told him that this Book is a revelation from Allah Ta'ala? Did Jibraeel come to him to inform him of this fact? Brother, this chap is a human shaitaan. It is best to stay very far from him.

gold or silver encrusted or inlaid in the utensils. Is it correct that such utensils may be used as long as the gold/silver is not touched?

A. The view that 'as long as the gold/silver is not touched, the utensils may be used' must be set aside and the *fatwa* and *amal* will be on the view of Imaam Abu Yusuf (Rahmatullah alayh). In one *Riwaayat*, even Imaam Muhammad (Rahmatullah alayh) is in agreement with him.

Since it is not possible to meticulously make *amal* on the other view, it must necessarily be set aside. It is impractical

and it opens a *baab* (door) for gross abuse.

Q. If Surah Faatihah is omitted will Salaat be valid? If after Surah Faatihah a Surah is not recited, will the Salaat be valid?

A. Surah Faatihah in Salaat is Waajib. Three short Aayats after Surah Faatihah are also Waajib. Qir'aat is Fardh. Omission of Surah Faatihah or the Aayats thereafter necessitate Sajdah Sahw.

If Surah Faatihah is omitted mistakenly, Sajdah Sahw is Waajib. If omitted intentionally, Sajdah Sahw will not compensate. The Salaat has to be

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compulsorily repeated.

Surah Faatihah and a Surah or some Aayaat have to be compulsorily recited in every raka't of Sunnat, Witr and Nafl Salaat. It has to be compulsorily recited in only the first two raka'ts of Fardh Salaat.

Q. If Surah Faatihah and a Surah are recited in the third and fourth raka'ts of Fardh, is it necessary to make Sajdah Sahw?

A. Reciting any qira't in the third and fourth raka't of Fardh does not necessitate Sajdah Sahw.

Q. Please advise if padel tennis can be built on waqf land across the current masjid land? We heard this is in process and they will be having ladies to come in certain time slots and separate men's time slots. Assuming that revenue will be generated and paid to the masjid for rental, will it be permissible?

A. Padel tennis and all kinds of sport are haraam according to the explicit prohibition stated by Rasulullah (Sallallahu alayhi wasallam). Constructing any sports facility on even private property is haraam. The prohibition is aggravated if the haraam facility is constructed on Waqf property and Musjid property. Women participating adds manifold to the fisq and fujoor. The money earned from haraam is also haraam. It is not permissible to use haraam money even for cleaning the toilets of the Musjid.

Q. The mother of small children has passed away. Who has the right of custody of the minor children?

THE FOOD OF HARAAM EARNINGS

Q. My uncle's earnings are primarily from selling and repairing televisions and other haraam products. What should I do when he invites me for meals?

A. Politely and respectfully inform him that due to his haraam income it is not permissible for you to accept his invitation. In all probability he will be offended. His annoyance is of no significance. Of significance are the pleasure and command of Allah Ta'ala.

If you know that poison or faeces has been added to the food, what will be your reaction? You will not be concerned with the offence and annoyance of the person inviting you. You will firmly refuse to eat the contaminated food.

Now understand well, the spiritually contaminated food - contaminated with the haraam income - is worse than physically contaminated food. And, understand well, that the Pleasure and Displeasure of Allah Ta'ala are of greater and prior importance than the pleasure and displeasure of your uncle.

Besides the issue of food acquired with haraam income, one should not consume the food of a debtor even if his food is from haalal money. It is Makrooh to answer the invitation of a debtor. The money which a debtor squanders in feasts, should be incumbently paid to his creditors.

A. The right of custody of the minor children in the absence of the mother devolves to the maternal grandmother. If there is no maternal grandmother or if she is incapable, then it is the paternal grandmother's right. If there is neither a paternal grandmother, the right passes to the maternal aunts, then the paternal aunts.

Q. My father has opened a savings account for me. However, I am not allowed to use any of the money. I have no control over the account. Who has to pay the Zakaat on the savings?

A. The money in the savings account belongs to your father,

not to you regardless of the accounts being in your names. The Zakaat has to be paid by your father.

Q. A brother is querying about Taraawih Salaah in congregation as people have sent him hadeeth saying Nabi (sallallahu alayhi wasallam) said its better if performed at home. Please explain in detail.

A. Salafis are juhala groping in the darkness. There are many articles and even booklets published by various Ulama in refutation of the baatil and stupid claims of the Salafis.

The best, the most reliable and the strongest proof and ex-

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planation for 20 raka'ts Taraaweesh in Jamaat in the Musaajid is the more than fourteen centuries of practice of this Ummah of Rasulullah (Sallallahu alayhi wasallam). The morons who doubt and oppose this Ijma' of the Ummah are under the influence of Iblees. They are blatantly implying that all the illustrious Sahaabah, the Aimmah Mujtahideen and Fuqaha of all the Math-habs have erred and that they (these moron doubters and deniers) of this era of ignorance have come on to the truth. Just ignore the followers of Iblees.

Q. If the Imaam of the Musjid or an Ustaadh goes for Nafl Hajj or Umrah will it be permissible for the trustees to pay his salary?

A. The employee is not entitled to salary whilst he is away performing Hajj, even if it is his Fardh Hajj. The trustees will be committing khiyaanat if they pay him from the trust funds. If they are desirous of paying him, it should be from their pockets, not from the trust funds.

Q. I purchased a vehicle in good faith. I was given the documents of the vehicle. There was no reason to doubt the validity. After some time I learnt that the vehicle was stolen. The seller has disappeared. What do I do? Can I sell the vehicle?

A. It is not permissible to sell a stolen item. Brother, if you are unable to locate the person who sold you the vehicle, then your only option is to try and

find the original owner and to return the vehicle to him. In this dunya you have lost the amount you have paid. But you will be rewarded in the Aakhirat. Furthermore, Allah Ta'ala will replenish the loss here in some other way.

Q. A Mufti in a settlement says that loud dua after Fardh and Taraaweesh is permissible. The loud dua serves to educate the musallis to enable them to also make dua. He says it is for ta'allum (or ta'leem)? Most of the people in the village settlement do not know the duas. Is this reasoning valid?

A. The Mufti Sahib has erred in his understanding. Loud dua after Fardh and Taraaweesh Salaat is bid'ah. The 'ta'alluman (ta'leem)' argument is deceptive. Ask the mufti sahib to also recite Tashahhud, the Du'rood, the Dua, the Ruku and Sajdah Tasbeehaat, Dua Qunoot in Witr and Thana aloud and justify it with his baseless 'ta'alluman' stunt. Most of the people in the settlement are ignorant of these requisites of Salaat. Despite this, the mufti does not advocate making these Salaat requisites aloud. His argument is baseless and silly.

Q. There was a youth leadership programme from Madina Institute, with Shaykh al Ninowy. My daughters entered and are now chosen to go with a mahram. Do you advise us to send them? My concerns are more with the Islamic knowledge that they will learn. Will this be risky?

A. This institute is a bid'ati,

deviate institution. Ninowy is a pro-Shiah bid'ati. Never send your daughters to an institute which will ruin their Imaan and plunder their Akhlaaq.

Q. Local abattoirs use a cone system where the chicken is placed upside down for a few minutes before slaughter, causing the blood to rush to the brain and for the lungs to supposedly collapse. Is it permissible to eat such meat or is it termed as a sick animal?

A. Do not consume such sickened chickens. The system is haraam and cruel.

Q. A father stated in a document that all his assets are gifted to his children in equal shares. The condition he attached is that they have no authority to dispose of the assets or use same without his consent. Is the gift valid?

A. The gift is not valid. The following two factors are essential for the validity of a gift:

- 1) Assigning **possession** of the gifted asset to the donee is Waajib. Minus possession the gift is not valid. It remains the property of the owner (the fake donor).
- 2) If **possession** is taken of a gifted asset to which conditions were attached, the gift is valid by virtue of **possession** and the conditions fall away and will have no effect.

Q. Is it permissible for Shaafis to perform Janaazah Salaat in abstention of the body for Shiahs?

A. Shiahs are not Muslims, hence it is not permissible.

Q. A poor Muslim committed murder. Is it permissible to

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assist him with Zakaat to pay for legal fees?

A. If the poor person is remorseful, acknowledges his sin and makes Taubah (repents), then you may give him Zakaat. He can then use the Zakaat as he deems fit.

Q. Is a whatsapp Isaal-e-Thawaab group permissible? If a person reads something, he goes on a certain link, puts his name and the quantity he has read.

A. This is a Satanist group. The Name of Allah Ta'ala is being grossly misused for riya (show) and takabbur (pride). Instead of thawaab (reward), there is Athaab (Punishment) for such hypocrisy. It is not

permissible to participate in such shaitaani groups.

Q. My non-Muslim brother who has died has bequeathed an amount for me. Is it permissible to accept it?

A. While there are no ties of inheritance between Muslims and non-Muslims, the Muslim is permitted to accept any bequest made by the non-Muslim.

Q. The estate of our deceased father was finalized only three years after his death. The value of the vehicle has considerably depreciated. In calculating the shares what value is to be taken – the value three years ago or today's depreciated value?

A. In cases of depreciation, the higher value – the value at the time of death – should be taken. The executor who has delayed the winding up of the estate should pay the difference. The loss is due to his negligence. The estate was supposed to have been finalized the very next day after death or as soon as possible if the estate is a large one. Regarding the other assets which appreciate in value, the current value is incumbent.

Q. I was given the third Talaaq during my menstrual cycle. Is this cycle part of my Iddat?

A. The menstrual cycle in which the Talaaq was issued should not be enumerated. It is not part of the Iddat. The Iddat consists of three full haidh cycles.

Q. What is the status of a person who believes that Hadhrat Maryam (Alayhas salaam)

had children besides Nabi Isaa (Alayhis salaam)?

A. The person who believes that Hadhrat Maryam (Alayhas salaam) had children besides Nabi Isaa (Alayhis salaam) is a kaafir.

Q. Is it permissible to trade with gold acquired from the black market?

A. If the gold is stolen, then obviously trading with it will not be permissible. As long as you are satisfied that the gold is not stolen from others, you may trade with it.

Q. May I give my Zakaat to a poor person in the form of a sheep with the condition that he makes Qur'baani with it?

A. While an animal purchased with Zakaat can be given to a poor person, he may not be restricted to make Qur'baani with it. Conditions should not be attached to Zakaat. If he is constrained to make Qur'baani with the Zakaat animal, then the Zakaat will not be discharged.

Q. A female after getting her haidh went on a journey and travelled more than 77km to her destination, and after 10 days she becomes paak. She doesn't know how long she will be staying. Should she perform full Namaaz or Qasar once she is paak at her destination?

A. At the place where she became paak (attained purity), she has to perform full Salaat. Only after she leaves this place to travel 77 km or more will she become musaafir and perform Qasar Salaat.

Q. Many people make Qur'baani of lambs which are

SIGNS OF QIYAAMAH

Rasulullah (Sallallahu alayhi wasallam) said that among the Signs of the approach of Qiyaamah are:

“Knowledge (of the Deen) will be acquired for purposes other than the Deen. A man will obey his wife (in all her haraam desires). A man will be insolent to his mother. He will bring his friend close to him and distance himself from his father. Voices will become loud in the Musaaqid. A community will appoint their faasiq to be their leader. Then at that juncture await for red winds, earthquakes, sinking into the earth, disfigurement (of people assuming the forms of apes and pigs), and showers of stones (from the skies).”

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well below one year. Is their Qur'baani valid?

A. An under one year lamb will be valid for Qur'baani *only* if it appears in size to be like a one year sheep. This applies to only sheep, not to goats.

Q. Many people perform Jumuah in their tents at Mina. Is Jumuah there valid?

A. Jumuah in tents in Mina is not valid.

Q. Is it permissible for a woman to go to the Haram Shareef for Nafl ibaadat with her husband?

A. It is not permissible for the woman to go to the Haram Shareef for Nafl ibaadat.

A Sahaabiyyah (lady) said to Rasulullah (Sallallahu alayhi wasallam) that she loved to perform Salaat in Musjid Nabawi. In response Rasulullah (Sallallahu alayhi wasallam) said that her Salaat in her home is superior to her Salaat in Musjid Nabawi behind Rasulullah (Sallallahu alayhi wasallam).

Q. Is it permissible for women to hire stalls at a Musjid complex to sell Eid items?

A. When it is not permissible for women to go to the Musjid for even Salaat, how can it ever be permissible for them to hire stalls and exhibit themselves like the women of jaahiliyyah or like western prostitutes. Women with prostitute tendencies hire halls to exhibit themselves. They are snares of Iblees.

Q. Is it permissible for men to buy items from the stalls 'manned' by women?

A. It is not permissible. These stalls are stepping stones to

zina. The Qur'aan Majeed commands: "Do not come near to zina."

Q. Is it permissible for Musjid trustees to hire out the Musjid hall for such stalls?

A. On the first instance it is not permissible to have fussaag trustees. They are agents of Iblees. It is haraam to hire out the Musjid hall for the haraam stall activities conducted by the faajiraat/faasiqaat women.

Q. In Janaazah Salaat, the Imaam did not make Salaam after the 4th Takbeer. He mistakenly recited a fifth Takbeer. What should the musallis do in this case?

A. They should wait for the Imaam without reciting the 5th Takbeer, and make Salaam with the Imaam. However, if they made Salaam after the 4th Takbeer, the Salaat will be valid.

Q. I took a false oath. How do I expiate for it? Is there monetary kaffaarah to pay?

A. The only compensation is to sincerely repent for the major sin. Taubah is the expiation for a false oath. There is no monetary kaffaarah for a false oath.

Q. Is it permissible to make qur'baani of a tamed wild buck?

A. Qur'baani of wild buck is not valid even if it has been tamed.

Q. My friend does not pay Zakaat although it is fardh on him. Is it permissible to accept gifts from him?

A. It is not permissible to accept gifts from this shaitaan.

Q. Is it waajib to have purdah for non-Muslim maids work-

ing in the house?

A. Yes, it is waajib. In fact, the need is greater for purdah with maids.

Q. If I am survived by my husband, one daughter, sisters and brothers, how will my estate be distributed according to the Shariah?

A. The husband's share is one quarter (25%). The daughter's share is one half (50%). The remaining 25% is for the brothers and sisters. Each brother's share is twice the share of a sister.

Q. A woman during her haidh went on a journey. At her destination, after 10 days she becomes paak (attains purity). She doesn't know how long she will be staying. Should she perform full Namaaz or Qasar once she is paak?

A. She will perform full Namaaz. She will become mu-saafir and perform Qasar only if she departs from this destination on a journey of 77 km or more.

Q. Is it permissible for little girls to wear imitation rings?

A. Even little girls may not wear imitation rings. It is not permissible.

Q. If I am survived by my wife, one daughter and 3 sisters, how will my estate be distributed in terms of the Shariah?

A. The wife's share is one eighth (12.5%). The daughter's share is half (50%), and the balance is for the three sisters. The estate has to be divided into 24 shares and distributed as follows: Wife 3, Daughter 12 and each sister 3.

Q. Is it permissible for a girl

Questions and Answers

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to wear a gold plated ring?

A. While it is permissible to wear a gold ring, it is not permissible to wear a gold plated ring.

Q. I have some un-Islamic western clothes such as suits and ties. What should I do with the un-Islamic attire?

A. You may give it to non-Muslims or sell it to them.

Q. Some Muslims tie a coin in a cloth around the waist of a newborn baby. Is this a valid Islamic practice?

A. The act of wrapping a coin around the baby's waist is a haraam Hindu custom.

Q. A man gave his wife one Talaaq, then reconciled with her. After some days in an argument with her on the phone he said: 'I Talaaq you, Talaaq you, Talaaq, you.' He later explained that he had no intention of Talaaq. An Aalim says that these three Talaaqs are one Talaaq. Therefore he has reconciled with his wife. Was the ruling of the Aalim correct?

A. The Nikah has ended irrevocably and finally. They cannot reconcile. Her iddat commenced the moment he had uttered the third Talaaq. An intention is not at all a condition for validity of the Talaaq. They are living in the state of zina. The so-called 'aalim' is a vile jaahil.

HONOUR & DISGRACE

"He who searches for honour in *baatil* (haraam) ways, Allah will disgrace him with the *Haqq*." (Junaid Baghdaadi – Rahmatullah alayh)

Q. I made a vow to Allah Ta'ala that if I commit a certain sin, I will fast 100 days consecutively. I have broken the vow by committing the sin. Is there any way of compensating? A hundred days fasting consecutively will be too difficult for me.

A. It is compulsory to fast 100 consecutive days. There is no other option to compensate for the violated vow. If you fast for 99 days and miss the last day because of illness, then you have to renew the fasting from No.1. You must muster up courage and with the name of Allah Ta'ala begin the execution of the penalty. The Vow has to be compulsorily fulfilled. If you find it too difficult, then wait for the winter months when the days are short.

Q. Is it permissible to register for government pension?

A. Yes, it is permissible to register for pension.

Q. Will we see Allah Ta'ala with our physical eyes in the Hereafter?

A. Yes, all Muslims will see Allah Ta'ala in Jannat with their physical eyes.

Q. Is it permissible to take photos of only the tails of dolphins as they leap on the sea?

A. It is not permissible to take photos of the dolphins, even of only the tails.

Q. I live in Riyadh. I came to Jeddah for some work. In Jeddah I decide to go for Umrah. Where should I wear Ihraam?

A. You have to don Ihraam in Jeddah.

Q. Yusuf lives in Johannes-

burg, but works in Durban where he stays with his wife. Sometimes he goes to Ixopo. Will he be a musaafir in Ixopo? What will he be when he returns to Durban?

A. If Yusuf's intention is to stay less than 15 days in Ixopo, he will be a musaafir.

Since Durban is not the permanent home of Yusuf, he will be a musaafir in Durban when he returns from Ixopo if his intention is to stay less than 15 days.

Q. Is it permissible for 5 year old male and female cousins to hug and kiss?

A. Even if the cousins are under five years, never should male and female cousins hug. It is not permissible. They should not be allowed to play together.

Q. Can an heir be the executor of the deceased's estate?

A. Yes, an heir may be nominated to be the executor of the estate.

Q. The income of parents-in-law is haraam. They also are not conscious of Deeni requirements. Can I prevent my children from going to their grandparents where they will be fed with haraam and be exposed to television, etc.?

A. In fact, it is Waajib to prevent your children from visiting their grandparents. In this case, the grandparents should come visit the children if they so desire. If the grandparents are in error and exercising an evil influence on the grandchildren, then the mother should ignore the demands of the grandparents. She has greater right over her children than the

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erring grandparents.

Q. My father is a bid'ati. He insists that I sit in the company of a bid'ati peer who says that he is a Naqshabandi. Is it permissible for me to lie to my father and say that I did visit the bid'ati?

A. It is not permissible to attend the programs of the deviate who is a follower of Iblees. It is permissible to 'lie' to your father in order to escape the evil of the deviate just as it was permissible for Nabi Ibrahim (Alayhis salaam) to tell the mushrikeen that the big idol had broken their idols when in reality he had done the deed.

Q. If Eid Salaat is missed, does one have to make qadha of it?

A. There is no qadha for Eid Salaat. A million raka'ts Nafl will not compensate for this great loss. The only Kaffarah is to make sincere Taubah.

Q. If the Muazzin omits 'Qadqaamatis Salaat', what should be done?

A. The Iqaamah must be repeated.

Q. Is it the right of the executor or of the administrator of the deceased's estate to pay the heirs? He pays the executor a wage but fully controls the administration.

A. In fact the executor himself should be the administrator ac-

cording to the Shariah. If someone is required to assist with the administration of the estate, he will be a mere employee entitled to a wage. But he has no authority to override the executor. In the case mentioned by you, it is an upside down scenario. Instead of the executor controlling and paying the administrator a wage, it is vice versa.

Q. The husband gave Talaaq during the haidh cycle. Is this cycle included in the Iddat of three haidhs?

A. The haidh cycle in which the Talaaq was issued is not counted. The Iddat consists of three full periods of haidh.

Q. In Makkah and Madinah the men who perform Salaat in the Masjid perform Asr when it is not time according to the Hanafi Math-hab. Can women who perform Asr in the hotel where they are staying also perform in the Shaafi/Hambali time?

A. No. They should perform Asr during the Hanafi time in their apartments.

Q. I had intentionally broken fasts of three Ramadhans without valid reason. How many Kaffarahs do I have to do? A Mufti says that one kaffarah suffices.

A. The Mufti Sahib has erred. The number of kaffarahs equal the number of Ramadhans.

Q. Both husband and wife are converts. The wife wants her marriage annulled because the husband is not maintaining her. The husband says that she should first give him the lobola sum which he had

paid to her father. The wife says that he has not given her any mahr. Does she have to give him the lobola amount?

A. The lobola money is not Mehr. It is a kuffaar practice. It was paid to the father. This husband knows very well that the wife does not get the lobola money. He has to pay her the Mahr. If he does not support her, the marriage can be annulled.

Q. Is it permissible to make dua for one who had committed suicide?

A. Yes, it is permissible.

Q. Is it permissible to attend a haraam wedding function if one's parents force one?

A. It is haraam to obey the haraam orders of parents. Refuse politely and respectfully, but be firm in refusing to attend the haraam wedding function.

Q. Is it permissible to take a picture of the back of the head of a person?

A. It is not permissible to take a picture of a person even from the rear without the face.

Q. I can acquire a mujaamalah visa for Hajj. I have an amount of money for necessary expenses. Is Hajj Fardh on me?

A. If the amount you have is sufficient for the journey to Makkah and back home, then Hajj is Fardh. The mujaamalah visa does not make Hajj fardh.

Q. Does Sujood of Shukr need wudhu?

A. Any Sujood requires the same conditions as does Salaat. The Sujood without wudhu is not valid.

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THE YOUNG & THE OLD

Rasulullah (Sallallahu alayhi wasallam) said:

"The best of your young people are those who emulate the old, and the worst of your old people are those who emulate the young."

THE DEVIATE CONFIRMS SHIAHS ARE KUFFAAR

(Continued from page 1)

“Do you search for a religion other than the Deen of Allah..”

(Aal-e-Imraan, Aayat 83)

Whoever searches for a deen other than Islam, never shall it be accepted from him, and he will be of the losers in the Akhirat.”

(Aal-e-Imraan, Aayat 85)

The religion of the Shiahs is an ever evolving process which fabricates new beliefs and practices to gratify the whims and fancies of the wildly fluctuating dictates of the bestial *nafs*. Now when Shiahs have no stable Deen – the Deen of Islam whose beliefs and practices are not the effect of an ‘ever evolving’

process- then on what basis are they Muslims?

Besides the deluge of kufr for which they are notorious, this **one** factor, namely their ever evolving set of beliefs and practices, is more than adequate for their mass *takfeer*. The moron deviate has himself issued the fatwa of kufr – of mass *takfeer* of Shiahs.

CLASSES IN JANNAT

Question

In Ikmaalush Shiyam, p.225 it states:

“However, the vision of Allah’s Tha’at with the physical eyes in the Akhirah will be in proportion to the spiritual vision of man here on earth. The

greater the mushaahadah with the baatini eyes here on earth, the greater will be man’s physical vision of Allah in the Akhirah.”

What is the meaning of this? Are all inhabitants of Jannah not going to view the

entirety of their Creator the same with equal clarity, degree and magnitude of vision? Are their vision to be obstructed according to their conditions in this life? What is Maulana Abdullah Gangohi saying?

Answer

In Jannat there will also be classes. All will not be on the same level. It is simple to understand that a Wali who passed his entire life in Ibaadat will be on a far higher level than a scoundrel Muslim who spent his life in sin. The ranks and abodes of the Ambiya, Saaliheen and Shuhada (Martyrs) will be extremely lofty and vastly superior to the Jannat of ordinary Muslims. The greater the degree of Taqwa and Divine Proximity a person has here on earth, the more reward and benefit he

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MUSHTABAH

When Hadhrat Raabiah (rahmatullah alayha) was on her deathbed, Hadhrat Maalik Bin Dinaar (rahmatullah alayh) asked her: “Do you desire anything of the world?” Raabiah: “For thirty years I had desired to eat fresh dates, but this desire remained unfulfilled.” Maalik Bin Dinaar thought: “She appears to be a guest for a few more moments. How could I procure fresh dates so quickly?” As he

was reflecting, suddenly there appeared a bird with a fresh date in its mouth. The bird deposited the date near to Maalik Bin Dinaar. He hastened with the date to Raabiah. She said: “From whence did this date come?” Maalik Bin Dinaar narrated the episode. Raabiah said: “It is improper to consume the date. I do not know from whose orchard the bird plucked the date. I shall now consume dates after I reach My Master (Allah Ta’ala).”

RAABIAH’S LAST MOMENTS

Immediately after the episode narrated above, Hadhrat Raabiah (rahmatullah alayha)

said to Maalik Bin Dinaar: “Now leave me alone in the house with my Maalik.” She

asked all those who were present, to leave. With much grief, everyone went outside. The door of the house closed,

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KINDNESS

“Do no forget kindness among yourselves.”

(Al-Baqarah, Aayat 237)

There should be no selfishness in the life of the Mu'min. His involvement in mundane activities such as earning his livelihood, should not be his only focus. Kindness to others is an imperative factor in the life of the Muslim who understands the purpose of this fleeting earthly sojourn which will abruptly be terminated with the sudden appearance of Malakul Maut.

Business and immersion in the dunya in pursuit of luxury and comfort should not detract the Muslim from kindness to others. In the scope of kindness is to consciously search for those in need of assistance, and to aid them within one's means of affordability. Don't commit the spiritually fatal error of fobbing off the needy as do these misguided charity organizations and traders entangled with the riba banks. Don't dole out a pittance merely to get rid of a person whom you regard to be a 'pest'. Remember, Allah Ta'ala has sent him to you

for his need. He is the guest and messenger of Allah Ta'ala.

When a genuine *faqueer* (one in need) comes to you for aid at a time when you are engrossed in your business, planning projects worth millions, do not become annoyed by the intrusion of the *faqueer*. Set aside for a while your project of R10 million to attend to the need of the *faqueer*, for Rasulullah (Sallallahu alayhi wasallam) said:

“A faqeer at your doorstep is Allah's hadyah (gift) for the Mu'min.”

CLASSES IN JANNAT

(Continued from page 12)

will gain in Jannat.

Rewards in Jannat, including the greatest Reward, namely the Vision of Allah Ta'ala, will be in proportion to one's obedience and ibaadat here on earth. Rasulullah (Sallallahu alayhi wasallam) said that Jannat is a vacant field. Every person's land in Jannat is allocated and demarcated. The development and adornment of Jannat is in accordance and proportion to the

person's deeds on earth. For each good deed a mansion, palace, orchard, jewels, decorations, etc. are constructed.

Everyone's Jannat will thus be in accordance with his good deeds here on earth. In Jannat there will not be the injustice of 'equality' for unequals. Those who ruin and destroy their earthly lives in sin and transgression will not be on the same level as those who struggled and suffered in the Path of Allah Ta'ala here on earth.

THE IMPORTANCE OF ISTIKHAARAH

Istikhaarah is made even in issues which are apparently extremely beneficial. When Rasulullah (Sallallahu alayhi wasallam) sent his proposal of marriage to Hadhrat Zainab (Radhiyallahu anha), she did not immediately accept it. She said: *“I shall first make Istikhaarah.”* From her response, the importance of *Istikhaarah* is quite apparent.

(Maulana Ashraf Ali Thanvi)

RAABIAH'S LAST MOMENTS

(Continued from page 12)

and the door of Allah's Mercy opened. Soon, the people who were waiting outside heard a voice from the house reciting:

“O Thou Soul at rest! Return to your Rabb, well-

pleased (with Him), and (He) well-pleased (with you).”

The people immediately entered the house and discovered that Raabiah's Rooh had departed from this transitory abode and took flight to the Mercy of her Beloved.

Despite a thirty-year craving for dates, she restrained her desire in obedience to Rasulullah's command of abstention from *mushtabah* (doubtful things). The miraculous episode of the bird did not deflect her from strict observance of the Shariah.

FIVE ACTS

Hadhrat Shaqeeq Balkhi (Rahmatullah alayh) said:

- (1) The *barkat* of Rizq is in Salaatud Dhuha (Chaasht Namaaz).
- (2) The Light of the Qabar is in Tahajjud Salaat.
- (3) The answers for Munkar and Nakeer is in Tilaawat of the Qur'aan Majeed.
- (4) Crossing the Siraat (the Bridge over Jahannam) swiftly and with ease is in Fasting and Sadqah.
- (5) The Shade of the Arsh is in *Khalawat* (solitude and seclusion).

A brief commentary

Salaatud Dhuha or Chaasht Namaaz. It consists of up to 12 raka'ts which should be performed from about an hour after sunrise. Its time expires about one hour before Zawwaal. Even four raka'ts are valid. For a person who is fully entangled in business/employment, Chaasht may be performed even immediately after Ishraaq. Ishraaq begins about 15 minutes after sunrise. Regu-

lar performance of Salaatud Dhuha increases the barkat in Rizq/earnings.

The Light of the Qabar. The Qabar/Grave is an extremely dark, suffocating and tormenting abode. It is either a pit of Jahannam or a garden of Jannat. Regular performance of Tahajjud Salaat will brighten the dark grave and make it wonderfully spacious and comfortable with *Noor*. It will be transformed into an Orchard of Jannat.

Munkar and Nakeer are two hideously looking Angels who will enter the Qabar thunderously to interrogate the Mayyit. The one who engages in constant and abundance of Tilaawat of the Qur'aan Majeed will have no difficulty answering the questions nor will he fear.

The Siraat is the Bridge over Jahannam over which entire mankind will have to compulsorily pass. Those destined for Jahannam will fall from this razor sharp, narrow Bridge into Jahannam. Fasting much and giving Sadqah

much will ensure safe-crossing. Therefore adhere to Masnoon and Nafl Fasting and always give charity within your means.

The Shade of the Arsh. Among those who will have the blessed fortune of being under the Shade of the Arsh of Allah Ta'ala on that Day when there will be no other shade, are people who love solitude (*khalwat*). Unlike the merrymaking masses, the persons of *khalwat* are claustrophobic in company, crowds and functions. As far as possible abstain from functions.

It is necessary to understand that the benefits explained above will be for those who live according to the Sunnah. They follow the directives of the Shariah. The mere observance of the aforementioned prescription without being submissive to the Shariah will not have the desired beneficial effects. For example, a person watching cell-phone filth should not be surprised if he is not a recipient of these wonderful benefits.

SULTAN NAASIRUDDIN

Sultaan Naasiruddin was a profoundly pious king of the State of Delhi in India. He flourished about six centuries ago. His personal 'palace' was a simple house of frugality. He had only one wife and no servants. The queen herself at-

tended to the household chores of cooking, cleaning the house and washing the clothes.

One day the queen requested him to arrange a maid to assist her with the housework. The Sultan explained that his income did not allow him to procure a maid. He advised her to adopt Sabr for which she

would be splendidly rewarded in the Aakhirah. In fact this was also the advice which Rasulullah (Sallallahu alayhi wasallam) had given to his daughter, Hadhrat Faatimah (Radhiyallahu anha) when she had requested a maid. The Queen too was a lady

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THE LESSER SIGNS OF QIYAAMAH

Sending Wahi (Revelation) to Nabi Daawood (Alayhis salaam), Allah Ta'ala said: **"O Daawood! Qiyaamat will not come to pass except when noble men will become disgraceful and scoundrels will be regarded as noble."**

"My Kitaab will become useless. Its Tilaawat will be abandoned."

Comment

On the Day of Qiyaamah, Rasulullah (Sallallahu alayhi wasallam) complaining to Allah Ta'ala, will say: 'O My Rabb! My nation made this Qur'aan an object of rebuff.' The first casualty the Qur'aan will suffer will be abandonment of its *Ahkaam*. Its teachings will be abandoned. Then its *Tilaawat* (recitation) will be abandoned. The Qur'aan will become antique, as is the case presently. While there is still *Tilaawat*, *amal* on the *Ahkaam* of the Qur'aan has been largely abandoned.

"Fujjaar and flagrant

sinnners will become wealthy while the pious Mu'mineen and Ulama will be reduced to poverty."

Comment

This prediction made by Allah Ta'ala to Nabi Dawood (Alayhis salaam) as a sign of Qiyaamah, has manifestly materialized in our present age. Absolute scoundrels, crooks, frauds and scum are today millionaires and billionaires. Presidents of countries are being arraigned on multiple fraud charges. Despite the abundance of wealth in which they swim, their lust for more wealth constrains them to perpetrate massive crimes of fraud.

"When this state of affairs will prevail, I shall make the dunya beloved to the people and I shall eliminate the love of the Aakhirat from their hearts."

Comment

Although this Naseehat was imparted to Nabi Daawood (Alayhis salaam) by Allah

Ta'ala thousands of years before the advent of our Nabi (Sallallahu alayhi wasallam), he (our Nabi) foretold the same events. Rasulullah (Sallallahu alayhi wasallam) said that in times in close proximity to Qiyaamah, Allah Ta'ala will instil love of the dunya in the hearts of Muslims and dislike for Maut. Thus, the world has become the *maqsood* (objective) of Muslims of this era. The conduct of Muslims today portray the idea of the non-existence of Qiyaamah.

"Then I shall impose on them the sword of punishment and prices of commodities will become exorbitant."

Comment

This is precisely what is happening in the world today. The massive political upheavals in the wake of which come extreme poverty, suffering, brutality and genocide are all signs which are

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SULTAN NAASIRUDDIN

(Continued from page 14)

of piety. Thus she wholeheartedly accepted the advice of the Sultan.

The Sultan did not receive a wage from the Baitul Maal. Despite being the king and fully in control

of the Baitul Maal, he never took anything from the Baitul Maal for himself. His earnings were from writing copies of the Qur'aan Majeed and selling them.

Once when a wealthy merchant was informed that the Mushaf which was being sold was written by the Sultan, he paid a large price for it. The Sultan

was displeased. He considered this as being undue advantage for himself. Henceforth he made an arrangement to have his handwritten Mushafs sold with secrecy.

Despite the pomp and splendor of his court, his personal life was one of extreme simplicity and austerity. He lived the life of a Durwaish.

DISPLEASING ALLAH

Regardless of the Shariah of Allah Ta'ala, people generally give preference to the wrongful feelings of relatives and friends. To avoid displeasing relatives, they rather displease Allah Ta'ala. Thus, for the sake of not offending relatives, people will participate in their haraam functions and consume their mushtabah and haraam food.

While they attempt to soothe their conscience with the fallacious idea of maintaining family ties,

Rasulullah (Sallallahu alayhi wasallam) said:

“Whoever searches for the pleasure of Allah Ta'ala (and in this process) he courts the displeasure of the people, Allah Ta'ala suffices for the problems they create for him. Whoever searches for the pleasure of the people (and in this process) he courts the displeasure of Allah, He casts them to the people.”

When calamities settle on them, the relatives and friends

whose pleasure he had courted in haraam ways will not be able to aid him.

Allah Ta'ala revealed to Nabi Daawood (Alayhis salaam):

“O Daawood! Tell Bani Israaeel that if they do not abandon their parents, brothers and children for My Sake, I shall Not accept their Salaat.”

Abandoning the family in the context means to abandon pleasing their wrongful haraam whims and fancies.

KNOWLEDGE

Allah Ta'ala said to Nabi Daawood (Alayhis salaam): “Whoever acquires knowledge for any purpose other than My Pleasure, I shall cast him into the Fire.”

THE LESSER SIGNS OF QIYAAMAH

(Continued from page 15)

the prelude to Qiyaamah. Anarchy, corruption and crime are today the norm. From the highest to the lowest all are entangled in the web of crime, sin, suffering and misery. These are all the consequences of our own misdeeds. In this regard the Qur'aan Majeed says:

“Anarchy (fasaad) has appeared in the land and ocean as a consequence of the perpetration of the hands of people.....”

“Juniors will have no respect for elders. People will

flagrantly indulge in fisq (blatant commission of sin) and fujoor (immorality and obscenity.) And this will be my punishment for them.”

Comment

While the events mentioned in this Wahi to Nabi Daawood (Alayhis salaam) are forms of punishment for the misdeeds, treachery and treason of the Ummah, they are forms of minor punishment. Allah Ta'ala says in the Qur'aan Majeed:

“We shall most assuredly give them to taste of the lesser punishment, not the greater punishment, for perhaps they

may return (to the righteous path).”

Regarding the greater punishment, Allah Ta'ala says:

“When We intend to destroy an abode (place/city/town/land), then,

We command its affluent people (i.e. grant them free rein and rope to hang themselves). Then they (recklessly) indulge in fisq (immorality) in the land. Thus does the decree (of Punishment) become confirmed for them. Then We utterly demolish (and destroy) them.

(Bani Israaeel, Aayat 16)

THE HYPOCRISY OF THE MUNAAFIQ WHO HAVE TAKEN THE HYPOCRATIC OATH

QUESTION

This is the HYPOCRATIC OATH which is prominently displayed in a so-called Muslim hospital. In the light of the cruel exploitation of patients by private hospitals and doctors, could it ever be permissible to display this 'oath'? Is it not a mockery of the Name of Allah Ta'ala?

THE HYPOCRATIC OATH

"IN THE NAME OF ALLAH MOST GRACIOUS MOST MERCIFUL PRAISE BE TO ALLAH THE SUSTAINER OF HIS CREATION, THE ALL KNOWING, GLORY BE TO HIM, THE ETERNAL, THE ALL PERVADING.
O ALLAH, THOU ART THE ONLY HEALER, I SERVE NON BUT THEE AND AS THE INSTRUMENT OF THY WILL, I COMMIT MYSELF TO THEE. I RENDER THIS OATH IN THY HOLY NAME AND I UNDERTAKE:
TO BE THE INSTRUMENT OF THY WILL AND MERCY AND IN ALL HUMBLNESS, TO EXERCISE JUSTICE, LOVE AND COMPASSION FOR ALL THY CREATION; TO EXTEND MY HAND OF SERVICE TO ONE AND ALL, TO RICH AND POOR, TO FRIEND AND FOE ALIKE, REGARDLESS OF RACE, RELIGION OR COLOUR; TO HOLD HUMAN LIFE AS PRECIOUS AND SACRED, AND TO PROTECT AND HONOUR IT AT ALL TIMES AND UNDER ALL CIRCUM-

STANCES IN ACCORDANCE WITH THY LAW;

TO DO MY UTMOST TO ALLEVIATE PAIN AND MISERY, AND TO COMFORT AND COUNSEL IN SICKNESS AND IN ANXIETY,

TO RESPECT THE CONFIDENCE AND GUARD THE SECRET OF ALL MY PATIENTS;

TO MAINTAIN THE DIGNITY OF THE HEALTH PROFESSION, AND TO HONOUR THE TEACHERS, STUDENTS AND MEMBERS OF MY PROFESSION;

TO STRIVE IN THE PURSUIT OF KNOWLEDGE IN THY NAME FOR THE BENEFIT OF MANKIND, AND TO UPHOLD HUMAN HONOUR AND DIGNITY;

TO ADMIT MY MISTAKES, AND TO FORGIVE THE WRONGS OF OTHERS; TO BE EVER CONSCIOUS OF MY DUTY TO ALLAH AND HIS MESSENGER (SAW). AND TO FOLLOW THE PRECEPTS OF ISLAM IN PRIVATE AND IN PUBLIC .

O ALLAH GRANT ME THE STRENGTH, PATIENCE AND DEDICATION TO ADHERE TO THIS OATH AT ALL TIMES

ANSWER

The medical profession of this era is similar to banditry or perhaps worse. Everyone who has had an experience with these scoundrel bandits (doctors and hospitals) has nothing but venom in their

hearts for the medical thugs.

The use of the Name of Allah Ta'ala to advertise and promote the medical profession of banditry is tantamount to kufr. The hospital which displays the *Oath of Hypocrisy* makes a mockery of Allah Ta'ala. It is imperative that the hospital removes its false advert.

The medical profession is supposed to be a profession of altruism. Instead, it has become a profession of looting, skinning and blood-sucking. The exorbitance of its exploitation is revoltingly obscene. The inordinate satanic lust for money has made medical personnel cruel and loathsome. Despite being 100% bereft of any philanthropic ideal, they shamelessly and blatantly trade the deception:

"I RENDER THIS OATH IN THY HOLY NAME AND I UNDERTAKE:

TO BE THE INSTRUMENT OF THY WILL AND MERCY AND IN ALL HUMBLNESS, TO EXERCISE JUSTICE, LOVE AND COMPASSION FOR ALL THY CREATION;

TO EXTEND MY HAND OF SERVICE TO ONE AND ALL, TO RICH AND POOR,"

The hypocrisy (*munaafaqat*) of those who have made this pledge to Allah Ta'ala in the guise of some "hypocratic oath" blended with Islamic rhetoric, is appalling and downright treacherous. Is it

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THE HYPOCRISY OF THE MUNAAFIQ WHO HAVE TAKEN THE HYPOCRATIC OATH

(Continued from page 17)

the exercise of justice, love and compassion to kick out a Muslim patient writhing in agony with stones in the kidney because the *haraam* demand of R25,000 satanic deposit was not forthcoming? Is denial of medical assistance to a Muslim suffering with ex-

treme pain their concept of extending "*my hand of service to one and all.*"?

Indeed, these brutal butchers belong to the class of sewer rats or to a worse class of *khanaazeer*. It is imperative that the hypocritical advert be removed from display. They are satanic LIARS and BRU-

TAL torturers, worse than the Israelis perpetrating genocide. They are shaitaani sadists who yearn for mankind to be stricken with disease to enable them to fill their lustful coffers with *haraam* boodle. They survive on the pains, agony and misery of suffering patients. Jannaham is their abode.

MARITAL INCOMPATIBILITY

A Sister writes, and this is one of the innumerable marital complaints we regularly receive:

"I'm married for a few months now and my husband is a good person alhamdulillah. I do understand that we of course come from different backgrounds and were brought up differently with different views of life. The differences have now surfaced glaringly.

1. He doesn't help to even pick up just a spoon, when he's done eating. He just gets up and goes to the toilet or the room and uses his phone.

2. When he comes home from madressah he walks into the house and says he needs food. 'Where's the food?' He's hungry (as if I'm not going to give him food). He also does take lunch. He doesn't really do much in madressah. He's only there till the afternoon and teaches a few periods, not the whole morning and afternoon, just 1/2 hours. Most of the time he's using his phone. He's very addicted to his phone.

Then after he eats he just sleeps, relaxes and occasionally goes out for work.

3. He's very fussy about what he eats, always complaining that it's too dry or too watery or I didn't boil it enough. If I make something different to how his family makes it, he mocks me and says how can I make it like that and that is not how you make this.

4. He also mostly does things for show, e.g. before he leaves he'll hug me and kiss me if I stand outside because there's a camera and his family can see. (*This is haraam and shameful. Such public exhibition is for atheists, not for Muslims – The Majlis*). When he leaves and I stay inside he just greets and barely gives a hug. The only time he does really touch me is when we're being intimate.

Is this how it's supposed to be? If I want him to do something I have to keep on telling him. Like for example I would tell him every night to read Surah Waqiah and Surah Mulk

and if I don't tell him he won't. He has only read Qur'an once in this house while I was around. But I do tell him that he should read but he doesn't.

I did bring up the phone story and only for a little while he stopped and then he started again. Then I brought it up again and he stopped but after a while started again.

Am I expecting too much? Please advise. Jazakallah

Answer and advice

You are in a predicament with your husband. Most certainly it is not supposed to be as you have described him. His conduct as described by you is evil and vexatious. There appears to be no compatibility between the two of you and his actions as described by you are unbecoming of a Muslim and not permissible.

Either you have to adopt much Sabr and silence or the marriage will break down and end. You have to decide now what direction to take.

THE SHARIAH'S SOLUTION IS TO LIVE SEPARATELY

My husband and I live with my mother-in-law. Alhamdulillah, we have been blessed with wealth. We can afford to buy gold and go on yearly trips overseas.

My mother-in-law is an authoritative woman. I am required to cook the menu she sets out for the week. *(While you will be rewarded for your service to your mother-in-law, the Shariah does not oblige you to serve her – The Majlis)*

She is a tight fisted lady when it comes to consuming/using meat as she is of the mindset that it is very expensive. *(Stinginess for people of wealth is evil. The family can afford to buy gold and spend thousands of rands on haraam holidays and in sin, indulgence, but find it onerous to spend on meat. This attitude is indeed ugly – The*

Majlis)

Is it disrespectful if I object to some of the meals on her menu? By eating meat (of course, NOT on a daily basis, are we going against simplicity? *(No it is not disrespectful as long as your objection is proffered respectfully. If she argues, maintain silence. Your request is not in negation of simplicity. – The Majlis)*

My husband pays for the groceries. As a daughter in law, am I required to obey her every order without objection? *(No, you are not obliged to obey the orders of your mother-in-law. On the contrary, you are rendering her a favour for assisting her, cooking for her, cleaning for her, etc. – The Majlis)*

I do not want to treat her without respect but I find that my respect for her dwindles by

the day. Some advice will be appreciated. Request for Dugas. *(Yes, do not treat her with disrespect. It is haraam to be disrespectful. Disrespecting her is tantamount to disrespecting your husband. – The Majlis)*

Advice in general

The Shariah has awarded the wife the right of a separate apartment. Living separately from in-laws prevents arguments, ill-feeling and is more conducive for harmony. The Shariah has imposed the obligation of providing a separate home on the husband, and this obligation is for good reason.

In most cases – in the vast majority of cases – living together with in-laws has disastrous consequences. It is therefore necessary to stipulate the requisite of a separate home before marriage.

SOAP?

Although there are some varieties of soap which contain only plant derivatives, most soaps, perhaps 95%, are manufactured from haraam animal fats. While according to the Shaafi' Math-hab such soap is haraam, it is permissible according to the Hanafi Math-hab. The per-

missibility is based on a principle of Fiqh.

Even according to some Hanafi Fuqaha, notably Imaam Muhammad (Rahmatullah alayh), soap made from haraam fat is haraam. Nevertheless the Fatwa of our Math-hab is on permissibility.

Despite this permissibility, it is best to avoid using such soap on the face. According to a Buzrug, and perhaps also according to Imaam Muhammad (Rahmatullah alayh), such soap effaces *Noor* from the face. We therefore advise that it is best not to use the soap for washing the face.

KASHF

Kashf literally means 'revelation' or something unknown becoming known. In relation to the Auliya it is intuitive revelation/inspiration

from Allah Ta'ala. This term has a technical meaning in the parlance of the Auliya/Sufiya.

If the *kashf* is in conflict with the Shariah, it will be rejected. It will be inspiration from Shaitaan.

Kashf occurs to even the kuffaar. However, their *kashf* pertains to materialism. Issues of a mundane and worldly kind are revealed to them by Allah Ta'ala. The great strides they have made

(Continued on page 20)

UNDER THE WRATH OF ALLAH

Hadhrat Abu Hurairah (Radhiyallahu anhu) narrated from the Nabi (Sallallahu alayhi wasallam):

“There are four kinds of persons who are under the Wrath of Allah in the morning and also during the evening.”

‘Who are they, O Rasulullah! (asked Abu Hurairah)?’ Rasulullah (Sallallahu alayhi wasallam) said: ‘Men who emulate women and women who emulate men, and the one who approaches (sexually) animals, and the homosexual.’

ABU BAKR AND UMAR

Rasulullah (Sallallahu alayhi wasallam) said to Hadhrat Abu Bakr and Hadhrat Umar (Radhiyallahu anhuma): “I will not oppose anything

which both of you have decided.” Among the many narrations, this Hadith also testifies to the lofty status of Hadhrat Abu Bakr (Radhiyallahu anhu) and Hadhrat Umar (Radhiyallahu anhu).

DIVINE LOVE

Divine Love (Love of Allah) is not acquired only by means of Thikr. The actual cause for attainment of *Muhabbat* with Allah Ta’ala is A’maal-e-Saalihah (Virtuous deeds) on

condition of Ikhlās (sincerity). The effect of only Thikr minus A’maal-e-Saalihah is temporary enthusiasm and emotion which dissipate within a short while.

(Maulana Ashraf Ali Thanvi)

KASHF

(Continued from page 19)

in technology are the effects of *kashf*. Such revelations are termed brainwaves. Allah Ta’ala is the Creator of the brains and He reveals and inspires as He deems appropriate.

In the Qur’aan Majeed, Allah Ta’ala attributes the sailing of the ship to His command. He states that as conveyance He has created camels, horses, mules and donkeys, and in future He shall create such means of transport which are unknown. The Qur’aan states:

“(He has created) horses, mules and donkeys so that you ride on them (and use them for transporting loads), and for adornment. And He shall create (such means) about which you have no knowledge.”

(Surah Nahl, Aayat 8)

All means of transport such as cars, trucks, planes, etc. come within the purview of this Aayat. It is Allah Ta’ala who inspires the inventors by means of *kashf*.

Since the kuffaar have no share in the Aakhirah where they will be assigned to eternal perdition, Allah Ta’ala bestows to them innumerable

worldly favours. Muslims should, therefore, not be awed by the strides they make in technology. This dunya is for them. For Muslims is the Abode of the Aakhirah. In this regard the Qur’aan Majeed states:

“The life of this world is but play and amusement whilst the Abode of the Aakhirah is best for those who fear.”

Rasulullah (Sallallahu alayhi wasallam) said: “The dunya is a prison for the Mu’min, and a paradise for the kaafir.” Furthermore, “You have been created for the Aakhirah, and this dunya is *jeefah* (carrion).”

RIYA

Hudhoor ma-Allah and hudhoor ma-al khalq cannot combine (Hudhoor here means presence of mind)

It is not possible for a person to focus on Allah Ta’ala at the same time he is focusing on others. Many people labour in the deception of their focus being on Allah Ta’ala despite their involvement with others. They spin the Tasbeeh in their hand whilst speaking with people.

(Maulana Ashraf Ali Thanvi)

In addition to the deception is the evil of *riya*-show. Keeping the Tasbeeh in the hand and fiddling the beads with their fingers whilst speaking with people is a display of *riya*. This is a subtle trick of the nafs.

INSURANCE CANNOT BECOME HALAAL

Question

The concept of insurance is well known. It is in fact almost an integral part of the mindset of people today, almost taken for granted by the masses/majority, more especially when buying large ticket items on debt, homes, cars, even cellphones come with insurance for accidental damage and or loss from theft or defect.

To this end I fully understand the Shar'i prohibition based on likeness to gambling and interest, but I am asking, since it was not present in the days when Qur'aan and Shari'ah were revealed. Based on the widespread adoption and mindset preference of the masses, as well as the fact that it is law in some countries and law in SA when buying on finance etc, to this end, is there

any way we can structure a product with similarities to insurance and giving similar cover?

So basically, current insurance has a person pay a monthly premium, and if there is damage or loss, the insurance should pay most if not all of the loss. In a nutshell this is the very oversimplified and broad product/concept and service, client understands and fully accepts they may pay in monthly, and claim zero if they do not have any loss, but clients are ok to relinquish the monthly amount they paying in for the comfort of having the prospective loss / potential risk mitigated and 'covered'.

How can we devise a structure whereby we end at the same point, and its done in a Islamically permissible method, so a person voluntarily

contributes and pays a monthly amount to a pool of funds, and if they have a loss, the pool of funds pays the loss value to them, but if they do not have a loss, they leave the funds in the pool and relinquish any claim on it?

In other words, how can we structure or devise an Islamic method of the contemporary / conventional insurance, to have a similar benefit / outcome, without being in violation of Shariah?

Answer

Something which did not exist in the days when the Qur'aan Majeed was revealed or the Sunnah formulated, never means that it is beyond the scope of the Qur'aan and Sunnah. The principles of the Shariah derived from the Qur'aan and Hadith are the determinants.

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DREAMS

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"Dreams are of minor significance. However, nowadays people have elevated dreams to the pedestal of Shar'i Proof. Someone com-

mented: "It is mentioned in the Hadith that dreams are one fortieth of Nubuwwat. This confirms that dreams are of considerable significance." Hadhrat Thanvi commented:

"You have not reflected. The dreams here (being one fortieth of Nubuwwat) do not refer to the dreams of all and

sundry. It refers to the dreams of the Saaliheen (Auliya). Furthermore, for a dream to be Hujjat, the interpreter has to be a Nabi. If the interpreter is not a Nabi, then regardless of his expertise in the science of interpretation, there is the possibility of error. His interpretation will not be Hujjat (Proof) of the Shariah.

Some interpretations of even Hadhrat Abu Bakr Siddique (Radhiyallahu anhu) were erroneous. Since the reliability of an interpretation has no absolute certitude, the correctness of the dream has no absolute certitude. Hence, it is not part of Nubuwwat."

THE SHORTEST WAY

Hadhrat Bayazid Bistaami (Rahmatullah alayh) supplicated to Allah Ta'ala:

"O My Maalik! What is the shortest route unto You?" The Divine Response came: "Abandon your nafs and

come." Thus, Allah Ta'ala made the Tareeq for me short and simple."

When the bandah abandons his nafsani desires, he acquires the proximity of Allah Ta'ala. This is the shortest route for attaining the Proximity of Allah Ta'ala.

INSURANCE CANNOT BECOME HALAAL

(Continued from page 21)

nants for all expediencies and issues which will develop until the Day of Qiyaamah.

If this Shariah had not provided all-embracing cover for all future developments, Allah Ta'ala would not have ended the Chain of Risaalat and Nubuwwat. There would then have been the imperative need for new Ambiya to cater for developing issues for which there are no rulings in the earlier Shariah.

Insurance will NEVER be halaal just as Riba and liquor will never be halaal. However, in terms of the principles of the Shariah, when there arises dire, compelling need then indulgence in the haraam acts will not be sinful from the Fatwa angle. Thus, pictures for identity documents compelled by the government are allowed by the Shariah. If the government imposes insurance, then indulgence therein will not be sinful. But, it will not be permissible to indulge in it volition-

ally without being compelled or without a dire necessity.

There is no way of devising an insurance scheme which would comply with the Shariah. Some morons have fabricated a riba deal which they term 'takafol'. This is capitalist insurance disguised with an Islamic-sounding epithet.

It is because Muslims generally nowadays have failed to understand the *Maqsood (Objective)* of life on earth that they feel the impositions of the Shariah are too strict, harsh and impractical for implementation in this era of *Jahl* and *Fitnah*. It is essential to view the Shariah and life on earth in the light of the broader picture outlined by the Qur'aan and Hadith. Rasulullah (Sallallahu alayhi wasallam) said:

"Verily, the world was created for you, and you (Muslims) are created for the Aakhirat."

In another narration it is said: *"This dunya is jeefah (carrion)."*

This earthly sojourn is an

extremely short phase of our life. In relation to the everlasting life of the Aakhirat, this worldly life has absolutely no existence. The real and everlasting life is in Jannat. This dunya is the testing ground which is a veritable spiritual minefield for Muslims. You have to manoeuvre your way with utmost care in this minefield otherwise your Imaan will blow up. We have been despatched to earth with an evil nafs and with our avowed enemy, Iblees. Thus, this dunya is the arena for constant struggle. It is the abode of trial and hardship.

We are required by Allah Ta'ala to constantly struggle against the demands of the nafs and Iblees. There will perpetually be conflict between the demands of the dunya and the demands of the Deen. This is the primary Jihad to wage and to purify ourselves from the evils of the bestial attributes within us.

In the early ages of Islam, Muslims suffered no mental agitation regarding these conflicts. They were close to the era of Nubuwwat, hence derived considerable barakat in understanding. They had no dilemma in deciding haraam and halaal issues. Hadhrat Hasan Basri (Rahmatullah alayh) said:

"We met such personalities who would shun and abandon 70 avenues of halaal for fear of falling into haraam."

The 'personalities' refer to the Sahaabah and to very senior

(Continued on page 23)

ISLAAH

(Moral Reformation)

Islaah is not attained merely by means of thikr and shaghl. The treatment for every *razeelah* (evil attribute) is different. The pathway (of Divine Love) will remain blocked even if one *razeelah* remains. In fact, the spiritual maladies of some persons whose hearts are corrupt, worsens by means of Thikr. Such a person gains the impression of being a buzrug

when he engages in thikr and shaghl. The consequence is *ujub* (vanity).

When Hadhrat Nizaam-uddeen Balkhi (Rahmatullah alayh) discerned that his mureed, Hadhrat Abu Saeed Gangohi (Rahmatullah alayh) had developed *ujub* he ordered him to cease making Thikr. Instead, the Shaikh imposed on his mureed the duty of tending to his hunting dogs.

(Hadhrat Maulana Ashraf Ali Thanvi)

INSURANCE CANNOT BECOME HALAAL

(Continued from page 22)

Auliya and Fuqaha of the Taabieen era. Rasulullah (Sallallahu alayhi wasallam) said:

“A Mu'min will not attain the rank of the Muttaqeen as long as he does not abstain from permissibilities for fear of falling into impermissibilities.”

Former Muslims of Taqwa would shun even halaal issues – halaal according to the Fiqh of the Shariah – simply because in terms of their elevated status of Taqwa they discerned a doubt or a semblance of a doubt. For them, *mushtabah* (doubtful) from the practical purview was haraam. But for

us in this age in proximity to Qiyaamah, haraam issues, - haraam confirmed by the Shariah, are acceptable. Loopholes and interpretations and fatwas from moron muftis are searched for rendering halaal clear-cut haraam dealings and foods.

Muslims are not prepared to struggle against their nafsaani demands. They are in entirety oblivious of Maut, the Qabr and Qiyaamah. Their objective is this dunya, hence, in entire practical denial of the Akhirah they seek to perfect their worldly life, hence the disease of indulgence in haraam on the basis of baseless interpretation and baseless

fatwas of moron molvis such as those involved with the riba banks and those scoundrels who halaalize haraam carrion meat and chickens.

Their eyes will open only at the time when their souls get stuck in the throats at the time of Maut when the pangs of Maut (Sakraat) will sober them from their lifelong earthly intoxication.

Understand well, that Muslims cannot have their desires fulfilled in this dunya. They have to wait for Jannat. Thus Rasulullah (Sallallahu alayhi wasallam) said:

“This dunya is a prison for the Mu'min and a paradise for the kaafir.”

A PIOUS PRINCESS

Hadhrat Shah Shuja' Kirmaani (Rahmatullah alayh) was from the royal family. The king of Kirmaan proposed to marry his daughter. Hadhrat Kirmaani said that he would answer after three days. In these three days, he went from one Musjid to another. On the third day he saw in a Musjid a durwaish who was performing Salaat with much concentration. Hadhrat Kirmaani waited until the durwaish had completed his Salaat. Then he asked: “O Durwaish! Do you have a wife?” The durwaish said: “No.” Hadhrat Kirmaani said: “Are you interested in a wife who is educated in the Qur'aan Shareef?” The Durwaish: “Who will give their daughter to me? I do not have more than three dirhams.” Hadhrat Kirmaani said: “I shall give my daughter to you.” The

Durwaish accepted. He performed his daughter's nikah to the Durwaish.

When Hadhrat Kirmaani left his daughter at her husband's hut, she saw a piece of dry bread placed on top of a water jug. There was nothing else in her new home. She asked her husband: “For what is this bread?” The Durwaish said: “It is the left-over of yesterday's bread which I have kept for this night.” She was on the verge of leaving and returning to her father. The Durwaish said: “I knew that a princess would never be satisfied with my poverty.” She responded: “I am not dissatisfied with your poverty. But I want to leave because of the deficiency of your Imaan and Yaqeen. You had hoarded yesterday's bread for today. I am surprised at my father. He kept me for 20 years at home

and said that he would arrange my marriage to a man of Taqwa. Then he married me to a person whose faith in Allah's Razzaaqiyat is defective. (In other words, his reliance on Allah Ta'ala is imperfect, hence he stored bread for the next day whereas he was supposed to have given the left-over bread to a faqeer.) The Durwaish said: “Is there any way I can compensate for this sin (of lack of yaqeen)?” She said: “Yes, either I stay or the bread.” (That is, give the bread away, and do not hoard food for the next day.)

The lofty state of the Wara' and Taqwa of this princess can be understood from her attitude. Despite being a member of the royalty, she was a Waliah of the loftiest status. Her yaqeen in Allah Ta'ala was of an exceptionally high standard.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 11)

Q. A woman is about 5 months pregnant. The doctors say that the foetus has abnormalities and should be aborted. Is it permissible?

A. The doctors are Satanists and butchers. Regardless of the medical diagnosis, make dua and accept whatever Allah Ta'ala has decreed. The foetus may not be aborted. It is a living being in terms of the Shari'ah.

Q. I pay my Zakaat every year during the month of Zil Hijjah. A week before my due date I received a gold coin. Must I pay Zakaat on it or after 12 months?

A. Once you have a fixed month, then you have to pay Zakaat on whatever you receive even if it is one day before expiry on the twelfth month. Thus, in your case you have to pay Zakaat on the gold coin, etc. even if you did not

have it for 12 months.

Q. I am unable to wake up for Fajr Salaat. What is the reason for this? What should I do?

A. We are not aware of your lifestyle, hence cannot provide reasons. Nevertheless, reasons for inability to wake up are numerous, e.g.

- *Kathaafat* (spiritual heaviness, density, lethargy) caused by darkness in the soul which is the result of sinning and indulging in futility.
- Overeating
- Pride
- Gheebat
- Cruelty to the wife
- Not guarding the eyes from haraam glances
- Neglect in fulfilling the rights of others.

Examine your life style and make amends to reform.

May Allah Ta'ala grant you the taufeeq to wake up in time

for Fajr Salaat. Before going to bed, make wudhu, perform two raka'ats Nafl, recite Istighfaar and make dua.

Q. Can I pay my Zakaat in monthly instalments?

A. You may pay your Zakaat in monthly instalments.

Q. My sister travels all over the world without a mahram. I have warned her not to come to my house if she undertakes a journey without a mahram. Is my decision right? Family members say that I am too harsh.

A. Your sister is in gross error. Rasulullah (Sallallahu alayhi wasallam) said that a woman who believes in Allah and the Last Day should not travel without a mahram. Thus, your sister's evil act borders on kufr. Your attitude of not allowing your sister to visit if she travels without a mahram is 100% correct.

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AUGUST 2024**

**ZAKAAT NISAAB R10,300
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"VOICE of ISLAM"



Roses have
thorns!
The Haqq too
has thorns!
"We strike
baatil with the

Haqq. Then it crushes the
brains of baatil." (Qur'aan)

"If you help
Allah (His
Deen), He
will help You
and plant
your feet
firmly."
(Qur'aan)

PO BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 27 NO. 08

WESTERN LIBERALISM

Nowadays the disease of western liberalism has become widely prevalent. Every person acts as if he is a mujtahid.

The accursed system of western education with its emphasis on materialism and atheism breeds unbridled rejection of Deeni masaa-il. The intellectually corrupt products of western educational institutions obliterate their Imaan with their kufr rejection without even understanding that they are no longer Muslims.

There is such a storm of unbridled liberalism which has totally eliminated from the hearts respect and honour for the Deen. The disease exists especially in ma-

terialists. In addition to having emancipated themselves from parents, sheikh and Ustaad, they have freed themselves from even Allah Ta'ala and His Rasool (Sallallahu alayhi wasallam).

Without the slightest hesitation do they oppose the Ahkaam of the Deen and fraudulently and baselessly interpret the *Nusoos* (Qur'aan and Hadith). They do not have the slightest vestige of fear (for Allah Ta'ala). They blurt out whatever emotionally springs to their mouth. They desire to weigh every *hukm* of the Shariah on the standard of *Aql*.

Indeed, if they had *Aql-e-Saleem* (healthy intelli-

gence), they would understand that every teaching of the Shariah is in accord with *Aql*. But, since their own *Aql* is corrupt, they miserably fail to understand the intelligence underlying the *ahkaam* of the Deen. Thus, they create doubts in every *mas'alah* of the Deen.

There is only one remedy for this disease, and that is to remain for some time in the *suhbat* (company) of a genuine Shaikh. The effect of such *suhbat* is the acquisition of love for Rasulullah (Sallallahu alayhi wasallam). *Muhabbat* eliminates all doubts.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE BABOON BIG BANG THEORY OF THE ATHEIST APES

Question: What is the *tafseer* of Aayat 30, Surah 2? Is it proper to deduct from this Aayat to prove the big bang theory of the scientist? It appears that Mufti Taqi Usmani has given scope for such an interpretation to validate the big bang theory. Please comment on Mufti Taqi's following comment:

The author has explained

the interpretation of this verse as adopted by many authorities. But the miraculous style of the Holy Qur'an is that the words used by it may have different possibilities for interpretation. The words *ratq* and *fatq* used here have another meaning which is 'being compact' and 'being separated.' If these words are taken in this sense, the verse may also be

translated as, "The heavens and the earth were compact, then We separated them." In this case the verse will refer to an event of the early creation, meaning thereby that the heavens and the earth were originally a single body. Thereafter Allah separated the earth from the heavens. The contemporary research about the Big Bang

(Continued on page 23)

Questions and Answers

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Q. What is the maximum period for breastfeeding?

A. The maximum breastfeeding period for boys and girls is two years.

Q. A Salafi woman married to a Hanafi man, deserted him. She says that she has separated herself from her husband on the basis of khula. However, the husband had not made any khula agreement with her nor accepted anything from her. Is the khula valid according to the Salafis?

A. Khula is a mutual agreement between husband and wife. It cannot be imposed on any party. This is according to all Math-habs. Salafis generally follow the Hambali Math-hab, hence even according to them the woman is speaking bunkum. She is a stupid Satanist who has no qualms in living in the state of zina, if she remarries.

Q. Is it permissible to work for a bank? If it is an Islamic bank? Can we eat the food of a person who works in a bank? Can we accept his gifts?

A. It is haraam to work in a bank. A bank is the worst institution of riba. There is no difference between conventional kuffaar banks and the so-called 'islamic' banks. All of these institutions are riba banks. It is not permissible to eat the food of a person whose income is from bank salary. Gifts may not be accepted from such a person.

Q. Is Jumuah Salaat valid in a compound. The guard stands at the gate.

A. As long as musallis are not

GAYS & LESBIANS

Q. Mr. Menk will be the guest speaker for a women's organization which is celebrating their anniversary. The fee for attending is R250. Is this function permissible? Please comment.

A. What is there to comment? A gay, lesbians and the like

are birds of a feather. The *khuntha* chap is at home with an association of lesbians. The function is accursed. It is *mal-oon* and *mabghoodh*. Gays and lesbians are among the *Mal-ooneen*. They are fuel and fodder for Jahannam.

prevented from entering the compound for the Salaat, Jumuah will be valid.

Q. A woman renounced Islam and became a murtad. Thereupon her husband gave her three Talaaqs. After a few days, realizing her grave error she repented, recited the Kalimah and returned to Islam. The couple wants to reconcile. What is the position in this scenario? The husband had issued three Talaaqs.

A. The reconciliation is possible. They simply have to renew the Nikah regardless of the three Talaaqs which were not valid. *Irtidaad* (renouncing Islam) automatically annuls the Nikah without Talaaq, hence the three Talaaqs were not valid.

Q. Our Imaam does not recite Thana. Immediately after Takbeer he begins the Qiraa't. Is the Salaat defective?

A. Yes, the Salaat is defective. It is not permissible to omit Thana. Those who omit Thana without valid reason are sinful. Thana in Salaat is Sunnah.

Q. A woman has gold jewellery. She has no money with which to pay the Zakaat of the

jewellery. What should she do?

A. It is compulsory for her to sell part of the jewellery to pay the Zakaat if she has no other source of income.

Q. Do the children of one's wife from her previous marriage inherit in one's estate?

A. The children of the wife from her previous marriage will not inherit in his estate.

Q. Is it permissible to bake and sell birthday cakes to Muslims and non-Muslims?

A. It is not permissible to aid in kuffaar customs. Birthday cakes may not be baked and sold to even non-Muslims.

Q. What is the remedy for *riya* (show)?

A. The remedy for *Riya* is to reflect on your sins, weaknesses, on Maut and the punishment in the grave. Think that it is akin to *shirk*.

Q. In my locality, some of the Masjids do delay their Maghrib Salaat till darkness begins to fall before they perform it. For example, if sunset is 6:25, they will perform their Maghrib at 6:45. Is it Sunnah to do that?

A. It is not permissible. The delay is inordinate. It is in con-

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flict with the Sunnah, hence not permissible.

Q. Will my Salaat be valid if I follow an Imaam whose trousers is below his ankle?

A. While your Salaat will be valid, the Imaam is a faasiq and whoever appoints a faasiq to lead the Salaat is guilty of a major sin.

Q. Is it permissible to decorate your teeth with a golden cover fixed on it, so as to be identified as someone who had performed Hajj? It has become a fashion (in Ghana) among the Hujaaj especially the women to fix golden teeth when they perform Hajj.

Those fixing it for you will first reduce the size of your teeth they are to work on, before fixing the golden teeth cover on your real teeth, so that, the size of the golden teeth matches with the other real teeth you have. What happens to your wudu, as the water doesn't touch the real teeth but rather the golden cover they fixed on it? Would your ablution be valid? Will silver teeth be permissible?

A. The sin of this fashion is of an aggravated nature. It is satanic in the extreme. This evil, haraam practice is termed *taghyeer khalqillaah* (changing the creation of Allah) by the Qur'aan Majeed. In addition to this major sin, is the other major sin of greater notoriety, and that is pride (takabbur) and show (riya). To display and advertise oneself as being a Haaji is exceptionally evil and vile in the extreme. It is worse than only *taghyeer khalqillaah*. It is akin to *shirk*.

AN IBLEES & A SLUT

Question

The father-in-law and daughter-in-law got involved in an illicit zina relationship. The daughter-in-law openly and shamelessly told her husband: "I no more love you and I have fallen in love with your father." The husband is devastated and is now staying with his Nana (grandfather).

The father-in-law put the daughter-in-law in a flat with her children to live.

1) What is the status of the Nikaah of the daughter in law and son (husband and wife)?

2) What is the status of the Nikaah of the father-in-law and his wife (the boy's father and mother)?

3) Is maintenance still compulsory upon the husband for his children and the cheating wife?

Answer

1) While the Nikah is still valid, the wife has forever become haraam for her husband. He should necessarily issue Talaaq. He can never ever reconcile with her nor can the evil Iblees (the father-in-law) ever marry the slut.

2) The nikah of the shaitaan (the father) with his wife remains valid.

3) The children remain the father's. However, if they have taken the children away from him, then he will be within his rights to refuse paying maintenance. Never is maintenance for the slut incumbent on the husband.

Since the shaitaani/Ibleesi father is responsible for the disaster, he should pay the maintenance for the son's children. The husband should not pay any maintenance for the vile slut.

However, despite the *shaitaaniyat* and sin of this evil practice, wudhu and ghusl according to the Maaliki Math-hab will be valid. In terms of the Maaliki Math-hab followed by Muslims of Ghana, rinsing the mouth is Sunnat in both wudhu and ghusl. However, according to the Hanafi Math-hab, while the wudhu will be valid, the ghusl will not be valid. The person will perpetually remain in the state of *janaabat* and filth.

Q. Is it Sunnah to render Isaal-e-Thawaab for the Ahl-e-Bait during the ten days of Muharram?

A. Isaal-e-Thawaab for any Muslim as well as for the Ahl-e-Bait is valid throughout the year. To specify Muharram for this is improper. It is not Sunnah.

Q. I was 7 months pregnant when I married the man who was responsible for my pregnancy. A Maulana says that the Nikah was not valid due to me being pregnant. Is this right? Is the child legitimate? If the father claims that it is his child, what is the ruling?

A. The Maulana has erred. The Nikah was valid regardless of the Nikah having been performed while the woman was

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pregnant.

If the child was born less than six months from the date of the Nikah, then it is illegitimate. In the case mentioned by you, the child was born about two months after the Nikah, hence it is illegitimate.

Even if the biological father claims that it is his child, the child will be illegitimate since it was born less than six months after the Nikah.

Q. We bought a property a few years ago. The funds were paid over to the lawyer. Till now no transfer has happened. The lawyers then said to us that an agreement was signed with the seller to hand over funds to him for a discount. The funds were handed over to the seller by the lawyers.

Are we liable to pay zakaat on these funds which were given to the conveyance lawyer? Note be that these funds have already been given to the seller.

A. Since the funds have been given to the seller, he has become its owner in terms of the Shariah. The funds given to him are the purchase price for the property. Hence, the buyer does not have to pay Zakaat on it.

The buyer was liable for the Zakaat until the time the funds were not given to the seller.

Q. I have jewelry on which I have to pay Zakaat, but I have no cash. May I take a loan to pay the Zakaat?

A. Yes, a loan may be taken to pay the Zakaat.

Q. How soon should the estate of the deceased be finalized

and the assets distributed to the heirs?

A. The process of winding up the estate should commence immediately after burial. Unnecessary delay is haraam. The inordinate delays of months and years which has become the norm, is scandalous and haraam. It is tantamount to usurpation and denial of the rights of the heirs.

Q. Is it permissible to perform Salaat with the sleeves rolled up?

A. It is not permissible to expose the elbows during Salaat.

Q. I bought some goods in good faith from a person. It was later confirmed that the goods were stolen. What am I supposed to do?

A. If the person can prove that the goods belong to him, then he has the right to take the goods. The goods must be given to him. The purchaser bears the loss if he is unable to locate the seller. If the stolen goods were sold, the money is Waajib but Tasadduq if the owner cannot be found. It should be given as Sadqah to the poor.

Q. Is it permissible to visit relatives who have televisions?

A. It is not permissible to visit people, even if they are relatives, who have televisions in their homes.

Q. Is it permissible for me to become a judge or an acting judge?

A. It is not permissible to be a judge or an acting judge. The decisions will have to be made according to kufr law. One's Imaan will be compromised and even extinguished.

Q. Can a wife spend of her

PILED INTO HELL-FIRE

Q. Aayat 37 of Surah Anfaal – what is its tafseer?

A. “And the kuffaar shall be gathered (and driven) to Jahannam so that Allah separates the filth (khabeeth) from the pure ones (Tayyib), and so that He combines the impure ones, then piling them on top of each other, He will cast them all in Jahannam. Indeed they are the losers (in the Aakhirah).”

The Aayat in its generality (Aam meaning) applies to all incorrigible kuffaar, zindeeqs, mudhilleen, sodomists, lesbians and the like. They are characters such as Fir’oun, Haamaan, Qaaroon, Reverend Abraham Bham, Menk, Jaahil Sooliman Moolla, Solomon of Radio Shaitaan and numerous other devils in human form. All of them will be piled into a mammoth stack, like a cake consisting of many layers, and cast into Hell-Fire.

husband’s money without his permission?

A. Without her husband’s permission she may take only for essentials such as groceries and essential needs of the home. If her personal needs are necessary, e.g. medicine, sanitary pads and the like, and if the husband is miserly refusing to spend on such needs, then she may take only the amount required for the needs.

Q. Why is Witr performed in Jamaat during the month of Ramadhan?

A. The question is incongru-

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ous. Witr is performed in Jamaat during Ramadhaan for the very same reason that it is performed individually during the other months, and that reason is that it is the Ruling of the Shariah.

Q. What is the ruling regarding whatsapp groups for making Qur'aan khatams?

A. The whatsapp groups for khatams are inspirations of Shaitaan. Never participate in such shaitaaniyat. Shaitaan presents deceptive excuses in the guise of the deen.

Q. If one enters the Masjid when the Fardh Jamaat is in progress, what should be done with the missed Sunnats?

A. If it is Fajr and you are reasonably sure of getting the Jamaat if you engage in the two Sunnats, then first perform the Sunnats, then join the Jamaat. If it is Zuhr, Asr and Isha, then join the Jamaat and perform the missed Sunnats of Zuhr and Isha after the Sunnats following the Fardh.

Perform the missed Sunnats after the Sunnats which follow the Fardh Salaat.

Q. If one's intention changes during a Salaat, will the Salaat be valid. If while performing the two raka'ts Nafl of Isha', one changes the intention to Witr, will this be valid?

A. Changing the niyyat is not valid. Witr will not be valid in this way.

Q. I mistakenly performed Tahyatul Wudhu during Fajr time thinking that it was still Tahajjud. Will this substitute for the two Sunnats of Fajr?

A. No, it will not. The Sunnats

THE FAASIQ QAARI

Q. We seek guidance on a matter that has precipitated confusion and debate within our community. Recently, a distinguished Egyptian qari and a Tanzanian qari visited the South Coast area for a two-day tour, scheduled to lead Maghrib Salaahs and participate in Qirat programs at various venues.

Regretably, an incident transpired at the Shelly Beach Musalla, where the Egyptian qari was precluded from leading the Maghrib Salaah by the Imam, Mufti Yaseen Jeewa, senior Ustadh of Fiqh and Hadith at Darul Uloom Miftahul Falah. This decision was made without prior consultation or notification with Mufti Sahb, who does not maintain a presence on social media platforms.

The trustees, who were the hosts of the qaris as well, attempted to override Mufti Sahib's authority. Mufti Sahib's rationale was that the qari's shaved beard rendered him unsuitable to lead the congregation in Salah, prompting Mufti Sahib to perform the Salah himself. The situation escalated after the Salah, culminating in a contentious exchange, resulting in the trustee's angry departure and accidental damage to his vehicle.

I request your clarification on the following points:

1. Were Mufti Sahib's ac-

tions justified, considering the Hadith: "Perform Salah behind every righteous and sinful person", and the fact that other masajid, including the Darul Uloom, permitted the qari's participation in their programs and Salaahs?

2. Is there a distinction between a clean-shaven qari participating in a qiraat program and leading the congregational Salaah?

Answer

It is haraam to appoint a clean-shaven person or one who cuts his beard to lead the Jamaat Salaat. The narration permitting Salaat behind even a faasiq does not mean that it is permissible to appoint a faasiq to be the Imaam. The narration merely means that the Salaat performed behind a faasiq is valid and that Jamaat Salaat should not be abandoned if the Imaam happens to be a faasiq. It is haraam to honour a faasiq. The Arsh of Allah Ta'ala shudders when the faasiq is honoured.

Allowing the faasiq qaari to lead the Fardh Salaat is the bestowal of high honour to him. The haraam acts of the Darul Uloom and the other Musajid do not render halaal what the Shariah has made haraam.

The Mufti Sahib acted correctly. The trustees themselves are fussaag and villains, hence their misdirected and haraam desire.

have to be performed with the correct intention.

Q. If the Imaam's wudhu breaks, what should he do?

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A. There are two ways: *Istikhlaaf* or *Istinaaf*. *Istikhlaaf* is to appoint another nearby musalli to continue the Salaat while the Imaam leaves to renew his wudhu. *Istinaaf* means to terminate the Salaat with one Salaam to the right. In this case the Salaat will be performed anew. Since most musallis will be confused by the *Istikhlaaf* method, the best is to adopt *Istinaaf*.

Q. According to Salafis, Tawassul is not permissible. They say that it is shirk. They say that they follow the Hambali Math-hab which does not permit Tawassul. Is this correct?

A. Salafis are ignorant fabricators. Tawassul is permissible according to all four Math-habs. It is permissible to supplicate to Allah Ta'ala to accept one's dua through the medium (tawassul) of Rasulullah (Sallallahu alayhi wasallam) or the medium of the Auliya. **Q.** The one who organized the slaughtering, cleaning, etc. of my Qur'baani animal, had not refrigerated it. He was supposed to deliver the meat to me the next day. However, after three days he claimed that the meat had gone off. What is the ruling in this case?

A. He has to pay you the price of the animal, and you have to give the money as Sadqah to the poor.

Q. Is it permissible to cook and feed dead chickens to dogs?

A. It is not permissible to feed even dogs with haraam meat. It is not permissible to cook the

dead chickens for feeding to the dogs.

Q. At my workplace music is played, men and women freely integrate and liquor is served. Is it permissible to work in this facility?

A. It is in fact not permissible to work for kuffaar and in the evil environment you have described.

Q. If a muslim man killed and raped an innocent christian/jewish women, what roles would both face in the after-life. Is it plausible for the Muslim man to be forgiven if he repents sincerely, securing a possible place in jannah? But can the same be said for the women as she associated partners with Allah. So would she be considered a Martyr or would she be thrown into the fire for worshiping a god other than Allah?

A. The scoundrel will have to pay and suffer in Qiyaamah for the villainy he had perpetrated on the kaafirah. She will have her demand in the Court of Allah Ta'ala. Zulm even against the kuffaar will be dealt with justice and severity in the Aakhirat. The non-Muslim woman murdered by the Muslim will not be a martyr. Nevertheless, while the Muslim killer will suffer in Jahannam, for that duration she will be in some place of comfort outside Jannat.

Q. I gave ghusl to a female revert. She had nail polish on her toenails. The other ladies asked me to remove it with acetone (not available in the ghusl khaana). To my knowledge, it is not allowed. I

HASAD-ENVY

Q. I have spiritually retrogressed. I have developed envy for a close friend who is successful in business although I had advised and assisted him to develop his business. This feeling of envy has suddenly emerged. What is the cause for this?

A. Understand well that while the attributes of the nafs can become dormant and inactive, they can never be extinguished and eliminated. They suddenly emerge from hibernation and severely injure the one who is not alert. Thus, there is always the need to be alert. *Hasad* is a natural attribute of the nafs. When it develops, it is not sinful. But to give effect to it is sinful. Therefore, you have to make dua for greater success of the friend and increase Istighfaar. This will suffice.

refused the request. Please inform me as to what the ruling is concerning nail polish.

Also, fixed gold teeth. If it's fixed and not on a denture, it would be extremely difficult to remove. What should be done in this case?

A. With further reference to your query pertaining to the mayyit, please be informed that if the nail polish was not removed, then the ghusl was invalid. As such, the Janaazah Salaat was also not valid.

It was necessary to remove the nail polish because it forms an impervious layer on the

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nails thus preventing water seeping on to the nails.

Now that the person has already been buried, nothing can be done. Only Istighfaar and Taubah has to be made.

Gold teeth are supposed to be removed. The gold is part of the inheritance of the heirs. If she had Muslim heirs, they were supposed to have been consulted. If they wanted the gold teeth, then they had to arrange with a dentist to have it removed.

Q. May I give my Zakaat to my poor grandchildren?

A. It is not permissible to give one's Zakaat to one's children, grandchildren, and great-grandchildren.

Q. My husband is addicted to pornography and adultery. Can I ask for divorce?

A. Yes, you may ask for divorce.

Q. Can Sajdah Shukr be performed when in the state of haidh?

A. Sajdah Shukr may not be performed during haidh. The conditions of Salaat are applicable to any kind of Sajdah.

Q. Should one respond to the Athaan during haidh?

A. Yes, it is permissible during haidh to respond to the Athaan.

Q. Is it permissible to breed and sell dogs?

A. It is not permissible to breed and sell dogs. The income is not halaal.

Q. Is the Shaazli Sufi tareeqah part of the Ahlus Sunnah?

A. The Shaazli Tareeqah just as the other Tareeqahs were once upon a time valid and true Tareeqahs of the Ahlus

Sunnah. However, today they have degenerated into cults of bid'ah and even kufr and shirk.

Q. Are we permitted to wear the four-leaf clover bracelets/jewellery? My reason for asking is because The leaves of a clove have been used by Christians to represent hope, faith, love, and luck. Others say that four-leaf clovers granted the power to see fairies, or they are related to Saint Patrick's use of the shamrock to explain the Christian doctrine of the holy Trinity to the Irish. For this reason I'm asking if permissible to wear jewellery with four leaf cloves.

A. In view of it being a symbol of kufr and shirk, it is not permissible to wear such jewellery.

Q. Please define what is Islamic psychology.

A. There is no such thing as 'islamic' psychology. It is western nonsense and satanism.

Q. Are short-sleeved kurtahs permissible? The elbows are exposed. Are T-shirts permissible in Salaat?

A. Most certainly it is not permissible to have the elbows exposed in Salaat. It is Makrooh Tahrimi. T-shirts in Salaat are worse. Salaat performed dressed in kuffaar style or with karaahat is flung into the faces of the musallis by the Malaaikah.

Q. What is the status of men who wear earrings?

A. Men who wear earrings come under the La'nat (Curse) of Allah Ta'ala. They are accursed fussaاق.

Q. I was given a gift with the condition that I may not give it to anyone. Is this a binding condition?

A. A condition of any kind attached to a gift is not at all valid. Once the person has taken possession of the gift, he/she can do with it whatever he/she wishes regardless of any condition agreed to.

Q. If a dog brushes against one, will the clothes be impure? Is a dog najisul ain?

A. A dog is not najisul ain according to the Hanafi Mathhab. If its body is dry, then its touch will not make the clothes, etc. impure.

Q. A Maulana says that Nabi Haroon (Alayhis salaam) had made an error of judgment (ijtihaadi error) for having remained with Bani Israa'el when they worshiped the calf. That was why Nabi Musa (Alayhis salaam) had severely reprimanded him. Is this correct?

A. Nabi Musa (Alayhis salaam) had expected Nabi Haaron (Alayhis salaam) to have dissociated from Bani Israaeel when they refused to heed his Amr Bil Ma'roof Nahyi Anil Munkar.

This is the course of action to adopt when the Amr Bil Ma'roof is rejected. It is not permissible then to remain in the company of the flagrant sinners. Thus, Nabi Musaa (Alayhis salaam) rebuked Nabi Haaron (Alayhis salaam). However, when he was apprized of the valid reason for Nabi Haaron (Alayhis salaam) not having left the people, he (Nabi Musaa) accepted

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the veracity of the reason. Thus, Nabi Haaron (Alayhis salaam) did not commit an *ijti-haadi* error. His remaining with the people was based on a valid reason.

Q. Is it permissible to donate to a non-Muslim feeding scheme?

A. Feeding even poor non-Muslims is an act of merit and *thawaab*. As long as the organization is bonafide, one may contribute to the non-Muslim organization.

Q. Is it permissible to have piercings (rings) through your eyebrows, cheeks below your lip and columella (the part between the nostrils)?

A. These piercing acts are satanism and *haraam*.

Q. A Shaafi girl married a Hanafi man without the consent of her Wali. I know that according to the Hanafi Math-hab, the marriage is valid. But what is the status of this

marriage when according to the Shaafi Math-hab the Nikah is not valid? What do the Shaafi Fuqaha say?

A. Marriage without the consent of the Wali is a major sin even according to the Hanafi Math-hab, nevertheless, the Nikah will be valid. Despite the incumbent need for the Wali's consent and presence, the Shaafi Fuqaha say that the Nikah of a Shaafi girl to a Hanafi man without the consent of her Wali is valid.

Q. In the fourth raka't of Nafl Salaat, a munfarid's wudhu breaks, what should he do? Must he start the four raka'ts from the beginning?

A. The better option is for the munfarid (one who performs Salaat alone) to start anew. However, it is permissible for him to continue from the fourth raka't.

Q. My husband does not allow me to visit my parents. Is it not my right to visit them occasionally?

A. Yes, it is your right. However, notwithstanding this right, it is not permissible to disobey your husband. While he is sinful for forbidding you without valid reason, it nevertheless remains *waajib* for you to obey him and not to visit your parents.

Q. Is it permissible to wear wigs?

A. Wigs are deceptive and *haraam*.

Q. Is it Sunnah to hold the asaa when delivering the Jum'ah Khutbah?

A. In fact, the Barelwi bid'atis believe that it is *waajib*. The asaa which is a decorated staff

kept in some Musjids, is a bid'ah ornament. It has no relationship with the Sunnah. The asaa is not part of the Khutbah's etiquettes. Even a Mustahab becomes bid'ah if it is elevated to the status of *Wujoob*.

Q. Are today's Christians of the Ahl-e-Kitaab?

A. Christians who believe in their corrupt bible are still of the Ahl-e-Kitaab. However, atheists born as Christians are not from the Ahl-e-Kitaab.

Q. If one forgets to make Sajdah Sahw after the first Salaam, what should be done?

A. If one forgets to make the Sajdah after the first Salaam, it must still be made even after the second Salaam.

Q. Is it necessary for an employer to give his employee time to perform Salaat when he does not perform Salaat?

A. It is the duty of the Muslim employer to compel his workers to perform Salaat.

Q. One of the heirs was the wife of the deceased. Before the estate was finalized, she died. She was from a village in India. What should be done with her share of inheritance?

A. It is almost certain that the deceased wife did have some relatives who were her heirs. Separate her share and keep it as an *Amaanat*. Meanwhile exhaust all efforts to locate her heirs. Her village in India must surely be known. It is *Waajib* to make enquiries in the village. With effort, Insha-Allah, information regarding her heirs will surface.

Assuming that you are unable to locate any of her heirs,

DEPRESSION

There is no reason for losing hope and depression/frustration. Changes in life and emotions are ongoing and perpetual. The remedy is to engage in *Istighfaar*. People desire that there should be no emotional changes in them. Their emotions should remain static. Being static is the status of only Allah Ta'ala. He does not undergo change. There will always be changes in creation. Nowadays people suffer from great weakness of attitude. (Hadhrat Maulana Ashraf Ali Thanvi)

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then her share has to be retained in trust for a couple of years until all hope is lost about locating her heirs. Then the money has to be given as Sadqah to the Fuqara.

Q. Explain the three types of Tauheed.

A. We only know that Tauheed means to believe in Allah Ta'ala with all His Sifaat. We do not delve into technicalities which are mere academic import.

Q. Can a female recite the Qur'aan to a ghair mahram male?

A. A female may not recite Qur'aan Shareef to a ghair mahram male. Her voice has to be concealed from ghair mahram males. The system of male Ustaadhs teaching the Qur'aan Majeed to girls is haraam.

Q. How should a latecomer perform Janaazah Salaat? He joins the Salaat after one or more Takbeers have been cited.

A. If someone arrives after one or more of the Takbirs of the Salaat have been completed, he should not recite the Takbir and join the Salaat immediately as is the case with other Salaat. He should wait for the Imam to recite Takbir. When the Imam recites Takbir, he (the late-comer) too should recite the Takbir and join in the Salaat. This will be Takbir-e-Tahrimah for the late comer. When the Imam recites the Salaam, the late-comer should fulfil the Takbirs which he had missed. There is no need for him to recite anything other than the missed Takbirs.

If someone arrives after the Imam has recited the fourth Takbir, he (the late-comer) should immediately recite the Takbeer, join the Salaat and recite the missed Takbirs.

Q. Is there Janaazah Salaat for a person who has committed suicide?

A. Janaazah Salaat is compulsory for even one who has committed suicide.

Q. The deceased had made wasiyyat that a certain pious person should perform his Janaazah Salaat. What is the status of this wasiyyat?

A. The wasiyyat is not binding. It is not compulsory to fulfil this wasiyyat.

Q. If the Imaam recites five Takbeers in Janaazah Salaat, what should the followers do?

A. They should not recite the fifth Takbeer. They should remain standing and make Salaam when the Imaam makes the Salaam.

Q. Is Janaazah Salaat permissible after Asr Salaat?

A. Yes, it is valid.

Q. My Zakaat year ends in Muharram. If during the course of the year my money becomes less than the nisaab, then does my new Zakaat year begin from the time I again own the nisaab?

A. You will pay Zakaat next year in Muharram if you have the Nisaab on that day of Muharram when your Zakaat year usually ends regardless of the drop during the course of the year.

Q. A woman was separated from her husband for several

years. He never gave her Talaq. The husband has now died. Does she still have to sit in Iddat?

A. The woman must compulsorily be in Iddat of Wafaat for 4 months and 10 days regardless of the years of separation.

Q. Can an employer stipulate that the worker has to pay for whatever he breaks?

A. This condition is valid only if the damage is due to negligence. Goods in the care/possession of workers are Amaanat.

Q. I am the maternal grandmother of a 4 year old girl whose mother (my daughter) has passed away. Her father (my son-in-law) has recently remarried and taken away the child without my consent. Since the passing away of the mother, I have had custody of the child and I was taking full care of her. Now the child's father who has remarried refuses to bring back the child. What are my rights towards the child in terms of the Shariah?

A. According to the Shariah you, the maternal grandmother, are the lawful and rightful custodian of the child. Her father is not the custodian. While he can visit the child and have full access to her, he has no right of denying you custody. His act of depriving you of your Shar'i right of custody is haraam.

Q. My urge to look at evil pictures and porn is irresistible. I always make Taubah, but again commit the sin. I am unable to control my nafs.

Questions and Answers

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What advice is there for me?

A. Will you look at porn in front of your Ustaadh or parents or in public? We are sure you will say: "No, never!". If you can control your evil bestial nafs in front of people, why can't you control it in front of Allah Ta'ala? Are you an atheist?

You are scared of being disgraced by people, therefore you will not look at porn in public, but you are not scared of Allah Ta'ala when you are alone. That means that you do not believe that Allah Ta'ala is watching you. You do not believe that the two Malaaikeh are at your side recording the filth you are indulging in.

When the evil desire develops, tell yourself: "*Here I am sinning in front of Allah Ta'ala. I sin even though I know that Allah Ta'ala is looking at me.*"

The disgrace in Qiyaamah is millions of times worse than

the disgrace of this dunya. Reflect on the pangs of Maut and the punishment of the Qabr when the evil nafs commands you.

Q. A Mufti says that the big bang theory is not un-Islamic if the reason for it was Allah Ta'ala. Is this right?

A. Ask the mufti to renew his Kalimah for accepting the absolute kufr rubbish of the big bang theory of the atheist scientists.

Q. Some people have begun circulating books in which we are encouraged to write Durud Sharif. In some books, the Durud is dotted, and people are encouraged to trace over the dotted line. In others, the Durud is written already in every line in grey and people are encouraged to write over the grey. Is this permissible?

A. No, it is not permissible. It is bid'ah. If there was any Deeni merit in this latest act of Bid'ah, it would have dawned on the Sahaabah and the Taabi-een. Durood Shareef is not something which has mushroomed in this era, almost fifteen centuries after Rasulullah (Sallallahu alayhi wasallam) taught this Ummah Durood and its virtues. [See our article on our website.](#)

Q. A function/show was arranged to display what was supposed to be the blessed Hair of Rasulullah (Sallallahu alayhi wasallam). Was the hair genuine? Should one attend such a function?

A. Do not attend the functions which the Bid'atis organize. We do not know if the hair

they are displaying is authentic or not. There are many genuine mubaarak Hairs of our Nabi (Sallallahu alayhi wasallam) in the possession of many people. Rasulullah (Sallallahu alayhi wasallam) had distributed his hairs to numerous Sahaabah, and such Hairs were passed from generation to generation. Assuming that the Hairs displayed by the Qabar Puja sect are genuine, then too it is not permissible to attend their functions where they indulge in bid'ah practices.

Q. What is the status of hifz jalsahs? Are such jalsahs Sunnah?

A. Hifz jalsahs are merrymaking, wasteful functions of riya, israaf and takabbur. These functions are not permissible. There is absolutely no Sunnah validity for these functions of today. Stay away from all jalsahs even the Darul Uloom so-called 'graduating' jalsahs.

Q. My parents were not Muslims. In their will they left a property for me. Is it permissible for me to accept it?

A. There are no ties of inheritance between Muslims and non-Muslims. While a non-Muslim may make a bequest for a Muslim, he (the Muslim) cannot demand inheritance from his non-Muslim relative. Whatever you have received from the deceased belongs to you.

Q. What is the minimum number of trustees necessary for a Masjid?

A. The minimum number of trustees for a Masjid or any institution is one.

ISTIKHAARAH

Istikhaarah is beneficial for a person whose mind is clear (unadulterated by emotions pertaining to the issue). If the mind is filled with thoughts, the heart will incline to such thoughts (and emotions). The person will then gain the idea that it is the effect of Istikhaarah. (Hadhrat Maulana Ashraf Ali Thanvi)
(The mind should be neutral, having no inclination, positive or negative regarding the issue of Istikhaarah.)

Questions and Answers

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Q. Is there anything in the Shariah which prohibits eating bananas at night?

A. Eating bananas at night is not sinful. Nevertheless, the Hukama say that it is very harmful for the health.

Q. Some people argue that the Saudi Sheikh who represents the current murtad MBS is a guest, therefore we should respect him regardless of his views. Is this valid? Is he our guest?

A. Yes, the sell-out, faasiq, vile, zindeeq sheikh is a guest. But he is the guest of the morons and devils who had invited him. The devil is the guest of devils, not of Muslims.

Q. Is it permissible to enter Heritage Day competitions?

A. It is not permissible to participate in the haraam heritage competition.

Q. Is it permissible to do insurance damage reports?

A. It is not permissible to do insurance damage reports.

Q. Is it permissible to experiment and train on dead hu-

man bodies as those who study medicine have to do?

A. It is haraam. It is never permissible.

Q. Is it permissible to keep guinea pigs as pets? Is it permissible to breed and sell them? If not permissible what should be done with a guinea pig which one already has?

A. It is not permissible to keep guinea pigs as pets. It is not permissible to breed and sell guinea pigs. Set it free in the bush.

Q. A Musjid in Johannesburg is using an electric loudspeaker to project the Athaan in such a manner that people 1 km away can hear. Is this permissible?

A. Projecting the Athaan is permissible. It is not permissible to use a loudspeaker for the Salaat and Khutbah.

Q. 401(k) is a popular financial investment practiced in the United States. It involves taking some of your money and putting into an account, and for every amount put into

it, your employer puts in the same amount. You are not supposed to use the money until retirement, although you may borrow from it with conditions. It is an incentive some companies use to keep employees around.

Is this scheme permissible?

A. This scheme is not permissible. It is a Riba (interest) scheme. When the scheme matures at the time of retirement, then only the amount you had invested belongs to you. The excess is haraam interest which must compulsorily be given to the poor without the intention of gaining thawaab (reward).

Q. Is it permissible to arrange a Sadqah Jaariyah project for deceased non-Muslim parents?

A. Sadqah Jaariyah for a non-Muslim is not permissible.

Q. A widow is pregnant. Does she have to observe the Iddat of 4 months and 10 days or will her Iddat end when she gives birth?

A. Her iddat ends with childbirth.

Q. A deceased lady is survived by her three sisters, brother's sons and brother's daughters. How will her estate be distributed?

A. The three sisters inherit two thirds of the estate which they should share equally. The remaining third is for the brother's sons. In this case the nieces will not inherit. Only the sisters of the deceased and the sons of the deceased brothers will inherit.

Q. The place where the people

(Continued on page 24)

EVIL GAZING

Most people are involved in the malady of casting haraam glances at *ghayr mahaareem*. They dwell in the self-deception of restraining the eyes being beyond their power. This idea is baseless. The Shariah permits consuming haraam food for a person who is on the verge of death due to starvation. Since death due to starvation is real, the Shariah grants this permissibility. But,

there is no permissibility for haraam gazes since abstention from such gazes does not lead to death.

(It requires only some struggle to restrain the evil nafs. At the time when the nafs dictates the commission of haraam, one should immediately focus on the Presence of Allah Ta'ala and understand that He is looking and the two Recording Angels are recording.)

A WONDERFUL EPISODE

The Imaani ghayrah (honour) of a Muslim lady

She was a slave girl of the Abbaasi Khalifah Mustaasim Billaah. When the Khalifah was defeated by the Mongol king Hulagu Khan in the year 1258 CE, the slave girl was also captured with him (the Khalifah). The brutal Mongol had the Khalifah wrapped in a carpet and trampled to death by horses.

The Slave Lady was a woman of exquisite beauty. Her beauty captivated the Mongol king. He had never before set eyes on such a beautiful woman. He was extremely delighted, and he treated her with profound respect and honour.

With his demeanour he endeavoured to attract her to him. In addition to her beauty, the slave girl was blessed with intelligence and hayaa/ghayrah (modesty and honour) of a lofty degree. Having understood the ill-intentions of the Mongol king, she de-

vised a plan to save herself from his evil clutches.

The king was questioning her about the ways and mannerism of the Khalifah, and she was explaining. During the course of this discussion, she put into operation her plan to safeguard her Imaani hayaa and ghayrat.

She said: "The Khalifah has given me such a wonderful gift which no one had ever presented to anyone nor will anyone in future be able to give such a valuable gift." The Mogol savage was intrigued and asked her to explain what this wonderful gift was. She said: "It is a Ta'weez which I wear. The effect of this Ta'weez is such protection that no sword, no bullet and water can harm me. Water cannot drown me nor can anything kill me."

The Mongol was extremely pleased to hear this. He desired to see the Ta'weez. She said: "*Before I show it to you, first test its efficacy.*

Strike me with a sword on my neck without the slightest hesitation and you shall then better understand."

The Mongol barbarian, in obedience to her request to win her love, struck his sword with force on her neck. Her neck was severed from her body and it rolled off. The girl was dead. Shocked and devastated by what he had done, he bemoaned the loss of the woman who had captured his heart and whom he wanted for himself.

It was the Imaani *ghayrah* (honour) and *hayaa* (shame/modesty) which had motivated the lady to devise this plan to save herself from falling into the bestial clutches of the mushrik, kaafir Mongolian brute. Falling into his hands was intolerable to her, hence she offered her life. She remained faithful to her master, the Khalifah until the very last, sacrificing her life with honour. Such is the nobility of a true Muslim lady.

AN EVIL FRIEND

Seeking the Protection of Allah Ta'ala against an evil friend, Rasulullah (Sallallahu alayhi wasallam) supplicated: "*I seek refuge with Allah from an evil friend and from an evil moment.*"

An 'evil moment' is a moment wasted in sin and futility. Regarding an evil friend, Hadhrat Bishr Haafi (Rahmatullah alayh) said: "*One evil friend is worse than sixty shayaateen*

(devils), and the nafs is worse than sixty shayaateen." The *nafs* is our greatest enemy. It is 24 hours with us. The Qur'aan Majeed says that the *nafs* is a great commander (*Ammaarah*) of evil while the plot of shaitaan is 'dhaeef' (weak).

Rasulullah (Sallallahu alayhi wasallam) also said that a pious friend is better than good deeds and an evil friend is worse than evil deeds.

WASAAWIS (STRAY THOUGHTS)

Wasaawis occur to all even to great personalities. Ignore all *wasaawis* even if the *nafs* and *shaitaan* cast thousands of stray thoughts in the mind. Be unconcerned. The effect of worrying about *wasaawis* is hopelessness, and this is the objective of *shaitaan*. Therefore, totally ignore the *wasaawis*.

(Hadhrat Maulana Ashraf Ali Thanvi)

Astronomers Discover Object 500 Trillion Times Brighter Than The Sun

Quasars are the extremely bright cores of galaxies, powered by super-massive black holes at their centres.

Science Edited by A Thakur
Updated: August 27, 2024
7:35 pm IST

The quasar has been visible since 1980

Astronomers have discovered the brightest object ever observed in the universe. Using the *European Southern Observatory's (ESO) Very Large Telescope (VLT)*, astronomers identified a quasar described as the "brightest of its kind" and the "most luminous object ever observed," according to a statement.

Quasars are the extremely bright cores of galaxies, powered by supermassive black holes at their centres. As gas and dust fall into these black holes, they release electromagnetic radiation, producing intense light, as reported by Newsweek.

This newly discovered quasar is not only record-breaking in brightness but is also rapidly growing, a characteristic of the brightest quasars in the galaxy. The study, published in *Nature Astronomy*, notes that this quasar, named J0529-4351, is growing at a rate equivalent to one sun per day and is over 500 trillion times

brighter than the sun.

The lead researcher described the quasar to Newsweek as "possibly the most hellish place in the Universe," citing its fast-moving clouds, extreme temperatures, and massive cosmic lightning bolts. Despite these harsh conditions, the light emitted by this quasar is extraordinary.

"We have discovered the fastest-growing black hole known to date. It has a mass of 17 billion suns and consumes just over a sun per day. This makes it the most luminous object in the known universe," said Christian Wolf, an astronomer at the Australian National University (ANU) and lead author of the study.

Astronomers report that this quasar is so distant from Earth that its light has taken over 12 billion years to reach us. To observers on Earth, quasars appear similar to stars.

"All this light comes from a hot accretion disc that measures seven light-years in diameter -this must be the largest accretion disc in the Universe," ANU PhD student and co-author Samuel Lai added.

Though the quasar has been

visible since 1980, astronomers only recently recognized it as such. Initially, there was debate about whether this object was a quasar at all, as it was too bright to fit the usual profile.

Using a 2.3-meter telescope at Siding Spring Observatory in Australia, astronomers confirmed it was indeed a quasar. Later, with the help of ESO's VLT, they discovered that it was the brightest quasar ever found. This telescope is specifically designed to measure the size of black holes, even at great distances.

"It is a surprise that it has remained unknown when we already know about a million less impressive quasars. It has literally been staring us in the face until now," said co-author Christopher Onken, an astronomer at ANU.

Studying quasars and black holes is crucial for understanding the early universe, as they provide valuable insights into how it formed and how galaxies evolved.

Post a comment "Personally, I simply like the chase," Wolf said. "For a few minutes a day, I get to feel like a child again, playing treasure hunt, and now I bring everything to the table that I have learned since."

ATHEISTS ARE WORSE THAN EVEN SHAITAAN

The most stupid, intellectually stagnate, in fact retrogressive, specimens of human kind are those whom Allah Ta'ala has created specifically to be fuel for Jahannam. Regarding these morons bereft of intelligence, the Qur'aan Majeed states:

"Verily, you and whatever you worship besides Allah are fuel for Jahannam. There-in shall you dwell."
(Al-Ambiya, Aayat 98)

These morons are of some classes: Idol-worshippers, atheists, incorrible zanadaqah, butal oppressors, etc. They have been created specifically to be fuel for Hell-Fire. Of these groups, the worst in stupidity are the atheists, and the worst of the atheists are the scientists. They are worse than Iblees. At least shaitaan is not an atheist. His belief in the existence of His Creator is unshakeable despite his villainy and treason.

While shaitaan has convinced the scientists that there is no Creator, all of these morons together cannot convince shaitaan of their belief of the non-existence of the Creator. As far as the Existence of Allah Ta'ala is concerned, Iblees has *Haqqul Yaqeen*.

Despite their absolutely mindboggling discoveries, their stupidity does not allow them to recognize the Creator Who has created the celestial objects of stupendous wonder, all governed by laws of precision. These dumb morons are lost in circles of confusion. Describing such vile specimens of humanity, the Qur'aan Majeed says:

"Do you not see that they (these deviates) wander aimlessly (in confusion) in every valley?"

(Ash-Shu'raa, Aayat 225)

They are like the lost and doomed man described in the Qur'aan Majeed:

"Like the one whom shaitaan has deviated (into confusion) in a forest (deviating him from the Straight Path)."
(Al-Anaam, Aayat 71)

They excrete fictitious reasoning, insulting to intelligence, for their satanic ideas of the causes of the mindboggling Objects of creation of stupendous wonder. They discover a wonder for which they fabricate material/physical causes which are the effects of their stupid conjecturing and theorizing.

Consider this Star which is **500 trillion** times brighter than the sun, and whose light takes **12 billion years** to reach earth. It has a mass of **17 billion** suns. For human beings, there are no words to adequately and comprehensively describe this one mighty object. To say that it is mindboggling is a gross understatement. It is truly indescribable.

While these buffoon atheists say that *this and that* have caused this massive, stupendous object, they have no logical answer for the cause of *"this and that"* to which they attribute the origin of the wonderful Star despite *"this and that"* also being something mundane and material. They are too stupid to understand that there must surely be a

wonderful, powerful, all-knowing, wise Entity Who is the cause of *"this and that"* to which they attribute the Star.

How can a person whose brain functions correctly ever accept that such a massive Star as described by these moron atheists came into existence without a Creator? The more discoveries they make of the wonders of Allah Ta'ala, the more do their brains ossify. Instead of understanding such a simple issue, their kufr hardens. The induracy of their kufr is a sure sign of them having been created specifically to be fuel for Jahannam, hence they are deprived of guidance. And, this is not at all surprising because the reason for their existence is fuel for Jahannam. Thus, the Qur'aan Majeed states:

"Verily, We have created numerous from jinnkind and mankind for Jahannam. They have hearts with which they cannot understand; they have eyes with which they cannot see; they have ears with which they cannot hear."

They are like animals, in fact (worse for) they are more deviated. Indeed they are the ghaafiloon (the ones who are oblivious of obvious, self-evident realities)."
(Al-A'raaf, Aayat 179)

Their brains are totally deracinated of understanding even simple issues which are readily comprehensible to even rustics, nomads, peasants and the like. There is no logical reason for the denial of the existence of The Creator other than the fact that these atheist scientists are destined by Divine Wisdom to be fuel for Hell-Fire.

THE QUDRAT OF ALLAH

“When Allah wills anything, He says to it: ‘BE!, and it comes into existence.’”

The power of Allah Azza Wa Jal can never be comprehended by the created minds of any of His creation be they the Malaaikeh. The entire creation of millions of universes with their mindboggling objects of stupendous mass and dimensions as stated by the scientists, and all of creation of all other species of creation and even the Malaaikeh, are all an infinitesimal speck of the *Makhlooq* (creation) of our *Khaaliq* (Creator).

Consider just one relatively ‘small’ creation, viz., the sun. Its diameter is about 1.4 million kilometres. Its circumference is about 4.4 million kilometres. It is 110 times wider than the earth. Its mass (weight) is 1.989 no-nillion kilograms. In terms of zeros this is 1,989,000,000,000,000,000,000,000,000 kilograms.

The heat of the sun is 27 million degrees Fahrenheit or 15 million degrees Celsius. Its distance from the earth is about 150 million kilometres. This is our sun which is a small star compared to numerous other massive stars.

The latest one discovered is **500 trillion** times brighter than the sun. Its light takes **12 billion years** to reach earth. It has a mass of **17 billion** suns.

This is the information the moron scientists provide. For the modernist *zanadaqah* who profess to be Muslims, the information and theories of the atheist scientists have greater veracity and authenticity than the Qur’aan Majeed and the words of Rasulullah (Sallallahu alayhi wasallam), hence the endeavour of the modernists who either lack Imaan or whose Imaan dangles on the precipice to soon merge into kufr, is to submit the Qur’aan to conform with the theories of the atheists.

For us orthodox and illiterate Muslims there is no need to refute such theories and information which are not in conflict with the *Nusoos* of the Shariah. The massive mindboggling objects of creation whose magnitude and perfect systems the scientists state are all the effect of the single Divine command: ‘*Kun!*’ (*Be!*). Allah Azza Wa Jal creates by the mere term ‘*Kun!*’

While the modernists readily accept with total

confidence the mindboggling information of the scientists, they react with scepticism when for example it is said that Rasulullah (Sallallahu alayhi wasallam) journeyed in one night beyond the seven heavens and back to earth. Understand well that this Star whose light takes 17 billion years to reach the earth is not even near the first *Sama’* (sky-heaven). When it is said that the distance between the two eyes of a Malak (Angel) upholding the Arsh of Allah Azza Wa Jal is the distance covered by a journey of 500 years, their corrupt brains indurated with kufr cannot accept it. Such a thought is the stultification of their Imaan. The journey of 500 years could be at the speed of an Angel. Allah Alone knows. Now what is the distance from the head to the feet of this Angel? The created mind with its finite realm of operation fails to comprehend such wonders of Allah Azza Wa Jal.

From the mindboggling wonderful and stupendous Objects in space discovered by the moron scientists, one can gain a glimpse of the immense, mindboggling Power of Allah Azza Wa Jal. The Qur’aan Majeed says: *“Verily, Allah has power over all things.”*

WHAT IS THE ORIGIN OF THEIR ‘ORIGINS’?

Of the biggest frauds of the moron scientists is to pull wool over the eyes of people who lack intelligence with their absolutely bunkum theo-

ries of the origins of existent objects. For an existent object, event or upheaval, the scientists, dwelling in confusion, present nonsensical the-

ories while they are dumb-founded as to the origin of their fabricated origins.

For example, the sun. Now
(Continued on page 16)

PURDAH

(An Absolute Necessity)

Prior to the burial of Hadhrat Umar (Radhiyallahu anhu) in the same room where Rasulullah (Sallallahu alayhi wasallam) was buried, she would enter without covering her face. However, after Hadhrat Umar (Radhiyallahu anhu) was buried there, she would cover her face when in proximity of the room. She, herself, explained the reason, saying: "Hayaa for Umar."

This attitude and practice of Hadhrat Aishah –Radhiyallahu anha) – demonstrate the ex-

treme importance for females to conceal their faces in front of *ghayr mahaareem*. When Hadhrat Aishah (Radhiyallahu anha) deemed it incumbent to cover her face even when in proximity of the grave of a *ghair mahram* (Hadhrat Umar in this case), what does the Imaan and Aql of a Mu'min dictate regarding Purdah and concealment of the face for Muslim females when they are in the presence of *ghair mahaareem* who are alive, and who are *fussaaq* and *fujjaar*?

This practice of Hadhrat Aishah (Radhiyallahu anha) as well as the practice of all the

Sahaabiyaat (ladies) confirm the *Wujoob* (incumbency) of the Niqaab, and it debunks the anti-Niqaab claims of the moron *zanaadaqah* and modernists.

LEADER-SHIP?

Hadhrat Hasan Basri (rahmatullah alayh) said:

"O People! He who regards people to be his followers and believes himself to be a leader of the community, has lost his intelligence. He will be labelled an ignoramus."

WHAT IS THE ORIGIN OF THEIR 'ORIGINS'?

(Continued from page 15)

consider this massive, wonderful Object which functions systematically and with precision. There is no haphazard movement of the sun. It has its program of rising in the east, setting in the west and it submissively follows all natural laws applicable to it.

Explaining their donkey-baboonic theory of the origin of the sun, the atheists say that the sun as well as the other stars came into existence as a consequence of the gravitational collapse of some hallucinated giant molecular cloud which is composed of hydrogen and helium. Elaborating on this bunkum, they explain:

"Formation of a Protostar:

About 4.6 billion years ago, a region of a giant molecular cloud became unstable, possibly due to

shock waves from nearby supernovae. This instability caused the region to collapse under its own gravity, forming a dense core that heated up as it compressed.

This core, known as a protostar, began to form the early Sun.

Nuclear Fusion Ignition: *As the protostar continued to collapse and heat up, the temperature and pressure in its core eventually became high enough to initiate nuclear fusion. This process involves hydrogen atoms fusing to form helium, releasing vast amounts of energy. This energy counteracted the force of gravity, halting further collapse and leading to the stable star we now know as the Sun.*

Should it be momentarily accepted in order to debunk this rubbish, that their theory of the sun's origin is factual and correct, then from a set of questions pertaining to this nonsense, two vital questions are:

"What is the origin of this hallucinated giant molecular cloud? What had caused the gravitational collapse?"

They have no logical valid answer for these questions. If the votaries of satanism present some other baboonic theory for the origin of the molecular cloud and for the gravitational collapse, then the very same questions arise. What was the origin of that origin, and so on the issue will continue *ad infinitum*.

The scientists have no explanation for the origin of their hallucinated origins. Their claims are arbitrary and nonsensical, lacking in evidence in entirety. Since all their theories are conjecturing inspired by Iblees, they have no answers to innumerable questions which debunk their stupid contentions.

ANECDOTES OF THE AULIYA

“A factor which assisted Buzrugs for development of moral excellences (Akhlaaq-e-Hameedah) is that kitaabs of the Auliya were read to them during their childhood.” (*Maulana Ashraf Ali Thanvi*)

Hadhrat Junaid Baghdaadi (Rahmatullah alayh) said that the *Waaqiaat* (anecdotes) of the Auliya are among the armies of Allah Ta’ala. They fortify the person against the onslaughts of the nafs and

shaitaan.

For the development of moral character reading the kitaabs of the Auliya, especially in this era of fitnah and fasaad, is indispensable. The importance and efficacy of such kitaabs is even substantiated by the Qur’aan Majeed. Allah Ta’ala instructing Rasulullah – (Sallallahu alayhi wasallam) said: “Narrate to them the stories (of the Ambiya and Auliya) so that they ponder.” This practice should

be a permanent feature in every Muslim home.

It is incumbent for parents to have daily kitaab-reading or rehearsing of the anecdotes of the Auliya for their children. Insha-Allah, the advices of the Auliya acquired in childhood will remain with them lifelong even if they happen to deviate from the Straight Path. Insha-Allah, in later life they will come back to Hidaayat. Even if they become faasiqs, they will not become kaafirs.

THE KUFR INTERFAITH TRAP

THE POPE & THE IMAMA

The pope was recently highly honoured on an interfaith platform in Indonesia which is supposed to have the largest Muslim population in the world. The pope and the ‘grand’ imam of the largest Musjid in South East Asia issued the usual, moronic and monotonous ‘brotherhood and harmonious coexistence’ clichés, all designed by Iblees to hoodwink and deracinate the Imaan of the Muslimeen.

The pope said: “We are all brothers, all pilgrims, all on our way to God, beyond what differentiates us.” While such meaningless and baseless statements are lauded and cherished by bootlicking modernist, zindeeq Muslims, the reality according to the Qur’aan is substantially different. It is “what differentiates us” that

makes us opposites. While we all are the creation of Allah Ta’ala, we are never ‘brothers’ as the pope deceptively said. We all are also not “on our way to God”.

Only the Muslimeen are on their way to Allah Ta’ala.

Allah Ta’ala categorically rejecting this baseless and false idea, declares in the Qur’aan Majeed: “Whoever searches for a religion other than Islam, never ever shall it be accepted from him, and in the Aakhirat he will be among the khaasireen (the losers destined for Jahan-nam).” (*Aal-e-Imraan, Aayat 85*)

How can all mankind, Muslimeen and kuffaar, be on the Path to Allah Azza Wa Jal, when He says: “Verily, the Deen (the religious path) by Allah is Islam.” (*Aal Imraan,*

Aayat 19). How can all kuffaar be on the way to God when they are on a crooked path deviating from *Siraatul Mustaqeem* (*The Straight Path*) which is the only Path leading to Allah Ta’ala. Surah Faatihah specifically designates the paths of the Yahood and Nasaara as crooked, deviated and false.

How can all be “pilgrims, all on our way to God”, when all kuffaar are on their way to Jahannam, following in the footsteps of Shaitaan? The One Path to Allah Ta’ala is Straight and entirely different from what the pope believes. Thus, the Qur’aan Majeed, addressing the Christians says:

“O People of the Book! Come to the Word (Tauheed) which is the same between us and
(Continued on page 19)

ALLAH'S FRIENDS

*"Verily, the Friends of Allah are the Muttaqoon But most people do not know."
(Qur'aan)*

The 'Friends' (Auliya) of Allah Ta'ala are only the People of Taqwa (Muttaqeen). Although all Mu'mineen by virtue of their Imaan are also the friends of Allah

Ta'ala, the Muttaqeen are the Special and Close Friends of Allah Ta'ala.

How is Taqwa to be cultivated in order to qualify for being the Special Friends of Allah Ta'ala? Leave alone abstention from sins and doubtful things and acts, minus abstention from even permissibilities, Taqwa is not attainable. Thus, Rasulullah (Sallallahu alayhi wasallam) said:

"A Mu'min will not attain the rank of the Muttaqeen as long as he does not abstain from even permissible acts for the fear of falling into impermissibilities."

Hadhrat Hasan Basri (Rahmatullah alayh) said:

"We have met such people (Sahaabah and senior Taabi-een) who would abstain from 70 halaal ways for fear of falling into haraam."

PURIFY YOUR HEART

Allah Ta'ala sent *Wahi* (Revelation) to Nabi Daawood (Alayhis salaam): "O Daawood! Purify your *Baatin* (heart, nafs with moral character). Mere external cleanliness will not benefit you by Me."

An external/physical display of piety minus true Taqwa is of no avail. The 'piety' of most so-called people of the Deen is limited to their external appearance - to their dress, beard, kurtah, turban, niqaab, abayah and the like while their hearts are corrupt. This moral corruption be-

comes manifest in their dealings and relations with people. The seat of Taqwa is the heart.

Allah Ta'ala says about the *Baatin*: "He who has purified it has attained success and he who has sullied it (made it dirty, filthy and corrupt), verily he is destroyed."

FEAR THE TRAPS

Once someone asked Hadhrat Hasan Basri: "Why are you perpetually overwhelmed with grief? You never smile. You constantly cry." Hadhrat

Hasan replied: "I fear Allah Rabbul Izzat. He is the King of Jahannum. I am plagued by the fear that shaitaan and my nafs may trap me in deception, leading to my admission into Allah's punishment."

is a deception of shaitaan and the nafs. The need is to be perpetually alert. The greatest man can suddenly slip and lose his Imaan. Imaan is suspended between fear and hope. No one knows what the morrow holds.

Confidence in one's present state of assumed piety

FALSE MOTIVES

"Nowadays whether they are Ulama or Mashaa-ikh, their motives are linked to the *awaam* (masses). That is why they are silent. In reality this attitude (of the Ulama) is *makhlooq parasti* (worshipping creation). *Is-lah* (reformation) cannot be made by means of this methodology. The Ulama and Mashaa-ikh should adopt such a methodology which brings respect for the Deen." (Hadhrat Maulana Ashraf Ali Thanvi)

THE BOOTLICKING OF THE ULAMA

"The *awaam* have become corrupt mostly because of the Ahl-e-Madaaris (the Ulama of the Madaaris). For the sake of their Madaaris they adopt *chaaplosi* (bootlicking). They believe that if they do not flatter and bootlick people, funds will not be forthcoming. But this

is erroneous. Funds will come (without bootlicking). This is in the control of Allah Ta'ala. If there is *khuloos* (sincerity), then *fuloos* (funds) will come abundantly. The objectives of the Deen should be accorded preference and priority over the objectives of the world." (Hadhrat Maulana Ashraf Ali Thanvi)

THE KUFR INTERFAITH TRAP

(Continued from page 17)

you, (and that Same Word is):

that we should not worship any deity except Allah and that we should not associate any partner with Him, and that we should not take others as gods besides Allah.” Then if they turn away (from Tauheed), say: ‘Be witness that verily, we are Muslimoon.’

(Aal-e-Imraan, Aayat 64)

We all can be brothers only on the Stage of Tauheed, not on the platform of trinity, shirk, idolatry and kufr. And how can we be brothers, when Nabi Ibraaheem (Alayhis salaam) declares that the rejectors of Islam and Tauheed are our ‘enemies’? Narrating

the stance of Nabi Ibraaheem (Alayhis salaam) and his Muslim Ummah, the Qur’aan Majeed says:

“Verily for you (O Muslimeen!) there is a Beautiful Pattern of Life in Ibraaheem and those with him.

(Remember) when they said to their people:

“Most assuredly, we are free from you and from the deities you worship besides Allah. We reject you. Enmity and hatred have surfaced forever between us and you. (And this adaawat and baghdaa’) will remain until the time that you believe in the Tauheed of Allah.....”

(Al-Mumtahinah, Aayat 4)

Brotherhood in Islam is the product of Imaan – Tauheed,

not ethnicity, nationality, humanity and country. All interfaith talk and schemes are the ploys of Iblees to derail Muslims from the Path of Tauheed.

While Islam does not advocate that non-Muslims be despised and disgraced, it does prohibit them being honoured. The treatment of high honour for the pope by a Muslim state causes the Arsh of Allah Azza Wa Jal to shudder. It is haraam. For the guideline for meting out treatment to personalities such as the pope and kuffaar dignitaries in general, lesson should be acquired from the episode of the Christian Najraan delegation who came to meet and discuss with Rasulullah (Sallallahu alayhi wasallam).

THE EPISODE OF THE CHRISTIAN NAJRAAN DELEGATION

When the delegation reached Madinah Munawwarah, its members removed their travel dress and donned their gaudily adorned garments and golden rings. According to their proudful style, their long cloaks dragged on the ground as they walked. In this state of pomp and show they came to Rasulullah (Sallallahu alayhi wasallam) and greeted him. Our Nabi (Sallallahu alayhi wasallam) did not respond to their greeting.

They endeavoured the whole day to engage Rasulullah (Sallallahu alayhi wasallam) in conversation, but he rebuffed them. He did not

speak with them. Then they set out in search of Hadhrat Uthmaan (Radhiyallahu anhu) and Hadhrat AbdurRahmaan Bin Auf (Radhiyallahu anhum). They were acquainted with these two senior Sahaabah. After they located the two, the Christians said:

“O Uthmaan! O AbdurRahmaan! Your Nabi had written a letter to us. We have come to respond to his letter. We came and greeted, but he refused to respond to our greeting. We endeavoured the entire day to speak to him, but he avoided us. What is your advice? Do you advise that we should return?”

Both these Sahaabah sought the advice of Hadhrat Ali (Radhiyallahu anhu) who said: *“They should remove their gaudy garments and their golden rings, and don their travel dress, then go to Rasulullah (Sallallahu alayhi wasallam).”*

This advice was heeded. The delegation acted accordingly. Then when they came into the presence of Rasulullah (Sallallahu alayhi wasallam) and greeted, he returned their greeting. Then Rasulullah (Sallallahu alayhi wasallam) said:

“I take an oath by That Be-

(Continued on page 20)

THE EPISODE OF THE CHRISTIAN NAJRAAN DELEGATION

(Continued from page 19)

ing Who has sent me with the Truth! They (i.e. the delegation) had come to me the first time with the adornment of Iblees..." Then Rasulullah (Sallallahu alayhi wasallam) engaged them in discussion. Before the delegation had arrived, Rasulullah (Sallallahu alayhi wasallam) had issued the following ultimatum to them:

"Accept Islam, and you will be granted safety...I am calling you away from the worship of slaves to the worship of Allah Ta'ala. I call you away from the friendship of slaves to the Friendship of Allah. If you refuse (to accept this demand), then payment of Jizyah will be incumbent on you. If you refuse (even payment of Jizyah), then take notice of war. Was-salaam"

Rasulullah (Sallallahu alayhi wasallam) had also informed them:

"Three things impede you from accepting Islam: Worshipping the cross; devouring the flesh of swines, and believing that Isaa (Alayhis salaam) is the son of Allah."

Regarding the delegation of Najraan, the Qur'aan Majeed states:

"The Truth is from your Rabb (O Muhammad!). Therefore, do not be among those who doubt. Whoever disputes with you in this matter (of the Haqq) after Knowledge (by Wahi) has come to you, then say: 'Come! Let us call our sons and your sons, our wives

and your wives, ourselves and yourselves, then we shall supplicate sincerely (and earnestly) invoking the La'nat (Curse) of Allah on the liars." (Aal-e-Imraan, 60 and 61)

This was the challenge which Allah Ta'ala commanded Rasulullah (Sallallahu alayhi wasallam) to issue to the Najraani Christians. The delegation had asked Rasulullah (Sallallahu alayhi wasallam) why he was speaking ill of 'their person'...Upon this Allah Ta'ala revealed the aforementioned Aayat of *Mubaahalalah*. However, the Christians were scared, hence refused to take up the challenge.

Far, very far from any bootlicking and making merry with the christians, Rasulullah (Sallallahu alayhi wasallam) imposed on them the annual Jizyah tax. Thereafter, Nabi-e-Kareem (Sallallahu alayhi wasallam) told them that if they had engaged him in the *Mubaahalalah* to invoke the *La'nat* of Allah AzzaWa Jal, the entire Christian population of Najraan would have been destroyed. All of them would have been transformed into **apes** and **swines**, and the entire region would have been consumed by a raging fire. Thereafter, not even birds would perch on the trees of Najraan.

This then is the story of the Najraani delegation which is cited to justify kuffaar presence in the Musajjid. By putridly and stupidly mentioning the Najraani delegation, the ignorant masses are cast into

the satanic misunderstanding. It never was the practice or norm of Rasulullah (Sallallahu alayhi wasallam) nor of the Sahaabah to invite the impure kuffaar and even their immodestly dressed women into the Musjid for purposes of Tableegh.

With the Najraan delegation, Rasulullah (Sallallahu alayhi wasallam) acquitted himself with belligerency. He refused to greet them. He refused to speak to them the entire day when they arrived. They were constrained to disrobe and don their old, dirty travel garments. They were issued the *Mubaahalalah* challenge with the consequences of being transformed into apes and pigs, and finally an annual tax was imposed on them under threat of Jihad.

Is there any resemblance between the anecdote of Najraan and the merrymaking haraam kuffaar crowd wallowing in janaabat and najaasat?

Every Muslim can now quite easily understand the farce and fallacy of the Najraani analogy to justify inviting the kuffaar to the Musjid.

It is not permissible for a Muslim without wudhu to be inside the Musjid. But the erroneous fatwa allows immodestly dressed kuffaar women wallowing in the filth of haidh to be inside the Musjid!

"...Heed (and understand), O You People of Intelligence."
(Qur'aan)

IBAADAT- DO NOT BE CONFIDENT AND PROUD

Do not ever become confident and proud on account of your ibaadat, zuhd and taqwa. Regard these as bounties and taufeeq of Allah Ta'ala. Safety and goodness will remain

only with this understanding.

There were great personalities who had slipped because of confidence and pride. Cultivate humility, and this is not restricted to ibaadat. Be humble in all affairs, be it wealth, health, intelligence, beauty, power, knowledge, etc. All of these issues can become the

cause for pride. In reality none of these bounties are within the power of a person. They could be snatched away at any time. Cultivate humility and *abdiyat* (slavery). Only then will the ibaadat be accepted by Allah Ta'ala.

(Hadhrat Maulana Ashraf Ali Thanvi)

NAJAASAT OF KUFR

Rasulullah (Sallallahu alayhi wasallam) said: *"He who shakes hands with a mushrik should wash his hands."*

Once when Hadhrat Jibraeel (Alayhis salaam) appeared to our Nabi (Sallallahu alayhi wasallam) in human form, he (our Nabi) extended his hand for *musaafahah* (hand-shaking). However, Jibraeel (Alayhis salaam) refused to take the hand of Rasulullah (Sallallahu alayhi wasallam). Explaining the reason, Hadhrat Jibraeel said: *"You had shaken the hand of a Yahudi, hence I am averse to touching the hand which had touched the hand of a kaafir."* Rasulullah (Sallallahu alayhi wasallam) then performed Wudhu.

GUARDING AMAANAT

One night while Hadhrat Umar (Radhiyallahu anhu) was engaged in some work of the Baitul Maal, Hadhrat

Ali (Radhiyallahu anhu) arrived, and began talking. Hadhrat Umar (Radhiyallahu anhu) immediately extinguished the lamp in which the oil was from the Baitul Maal.

"IN THE LIZARD'S HOLE"

Rasulullah (Sallallahu alayhi wasallam) said:

"Most certainly you will follow the ways of those before you inch by inch, cubit by cubit, and even if they will

slide into a lizard's hole you (Muslims) slide into it (in emulation)."

The Sahaabah asked: *"O Rasulullah! Do you mean the Yahood and Nasaara?"* Rasulullah (Sallallahu alayhi wasallam) said: *"(Yes), who else?"*

BASELESS EXCUSES

It is insolence to present interpretations (and excuses) when reprimanded (for errors). This is the practice of disrespectful and insolent persons. This is the malady nowadays. Despite the error/sin being flagrant, conceding it is like death. Baseless and false interpretations are proffered (to justify the sins/errors). (Hadhrat Maulana Ashraf Ali Thanvi)

OBEDIENCE TO THE HUSBAND

A Sahaabi who went on a journey instructed his wife to remain at home and not to go out anywhere. Her father became very sick. When she asked Rasulullah (Sallallahu alayhi wasallam) for permission to visit her ailing father, he said:

"Fear Allah and do not disobey your husband."

Permission to visit her sick father was refused because the husband had forbade her from leaving the home in his absence.

After some time she was informed that her father had died. Once again she sought permission from Rasulullah (Sallallahu alayhi wasallam) to visit her parental home to condole with her mother. Rasulullah (Sallallahu alayhi wasallam) again prohibiting her, said: *"Fear Allah and do not disobey your husband."*

Then Allah Ta'ala sent Wahi to our Nabi (Sallallahu alayhi wasallam):

"Verily I have forgiven her by virtue of her obedience to her husband."

GLUTTONY

“O Rusul (Messengers/ Ambiya)! Eat what is halaal/ tayyib and render virtuous deeds.”

(Qur’aan)

Food consumption plays a vital role for our physical and spiritual welfare. Rasulullah (Sallallahu alayhi wasallam) commanded abstention from gluttony - excessive indulgence in food. Food in the context of the Shariah refers to halaal-tayyib food. Excessive indulgence in even halaal-tayyib food is physically and spiritually harmful. The effect of

Mushtabah (doubtful) and haraam food is ruin of physical and spiritual health.

Rasulullah (Sallallahu alayhi wasallam) instructed that one third of the stomach should be for food, one third for water and one third for the circulation of air. If this prescription is maintained, almost all kinds of sicknesses will be avoided, especially the destructive diseases of this era which are the consequences of mushtabah and haraam foods laced with chemical poisons.

The Sages of Islam said: *“The stomach is the headquarters of disease.”* All

sicknesses stem from ruining the stomach with excessive indulgence in food. Again we remind that by food is meant only halaal-tayyib food.

Hadhrat Allaamah Abdul Wahhaab Sha’raani (Rahmatullah alayh) said: *“Nooraaniyat (of the heart) relies on an empty stomach. An Aalim should not fill his stomach so that he may gain perfect understanding of the Qur’aan, Hadith and Fiqah.”* The Ulama who indulge in the gluttony in their merrymaking jalsah functions should take special heed of this naseehat.

Hadhrat Ali Shahaadi (Rahmatullah alayh) said: *“Hunger is the weapon of the Mu’min.”* Hadhrat Abdullah
(Continued on page 23)

SIGNS OF QIYAAMAH

Among the Signs of Qiyaamah which Allah Ta’ala revealed to Nabi Daawood (Alayhis salaam) are:

* Noble people will become disgraced while contemptible people will be honoured.

* My Kitaab (Zaboor, Injeel, Qur’aan) will be abandoned. Even its tilaawat (recitation) will be abandoned.

* Evil and immoral people will become wealthy while noble and pious people will be overtaken by poverty.

Allah Ta’ala said: *“O Daa-*

wood! When such will become the condition of the people, I shall make the dunya beloved to them. I shall prevent them from acquiring love for the Aakhirah. I shall impose on them the Sword of Athaab (Punishment). Prices of things will become excessively exorbitant. Juniors will have no respect for elders. Fisq (flagrant sinning) and fujoor (immorality) will become widespread and prevalent.”

All the predictions of the Ambiya (Alayhimus salaam) pertaining to Qiyaamah are becoming incrementally manifest in this era.

DREAMS

People are elevating their dreams to the status of wahi (revelation). These peers (bogus spiritual guides) have corrupted the minds of people. They have made the non-objective (ghair maqsood) the objective (maqsood). Indeed this is a great misfortune. The focus is not on the true objective. Most dreams are in fact the effects of thoughts. There is no certitude that the interpretation proffered is the correct interpretation. (Hadhrat Maulana Ashraf Ali Thanvi)

THE CALAMITY OF DEBT

It was the practice of Rasulullah (Sallallahu alayhi wasallam) not to perform Janaazah Salaat for a debtor. He would instruct the Sahaabah to

perform the Salaat (while he abstained). (Hadhrat Maulana Ashraf Ali Thanvi)

The abstention of Rasulullah –Sallallahu alayhi wasallam– from performing Janaazah Salaat of a debtor illustrates the extreme gravity

of the sin of not paying debt. Most debtors have money for luxuries. They procrastinate inordinately in paying their debts. The punishment for such evil is severe in Barzakh and in Qiyaamat.

WHEN A SHAIKH IS NOT AVAILABLE

Ta-alluq (spiritual relationship) with a Shaikh for *Wusool Ilallaah* (Proximity with Allah) is not an imperative condition. It is not substantiated by either *Naql* (Narration) nor by *Aql* (Intellect). It is *shart-e-aadi* (i.e. a condition established by custom). The actual condition for *Wusool Ilallaah* is to practice according to the Shariah.

In fact, the objective of the relationship with a Shaikh is

for easy and correct *amal* on the Shariah. The *Ta-alluq* with the Shaikh is not the actual objective. Thus the one who finds no Shaikh, should act according to the Shariah. He will be at times perplexed and be confused. Nevertheless, he should make his best endeavour and make dua for guidance, imploring Allah Ta'ala to guide him to the Truth and to overlook his defects.

(*Hadhrat Maulana Ashraf Ali Thanvi*)

Comment

Allah Ta'ala says in the Qur'aan Majeed: "Allah draws unto Himself whomever He wills, and He guides unto Him whoever strives." Allah Ta'ala is the Actual and True Shaikh – Spiritual Guide. When the sincere devotee is unable to link up with a genuine Shaikh, then Allah Ta'ala guides him along the Pathway of moral purification and spiritual elevation.

Today the khanqahs are barren and numerous are bogus and so are the shaikhs who operate the khanqahs.

THE BABOON BIG BANG THEORY

(Continued from page 1)

is close to this description. But it should always be kept in mind that the Qur'anic descriptions are independent of any scientific theory and the Qur'an should not be made subject to ever-changing theories. (Muhammad Taqi Usmani) (End of his comment)

Answer. Firstly, any moron pro-

fessing to be a Muslim, who believes in the rubbish baboon big bang theory of the ape atheist scientists should renew his Imaan and his Nikah if he seeks to remain a Muslim.

The big bang comment of Mufti Taqi is absolute baboonic bunkum which is the effect of his bootlicking the modernists and even the atheist scientists. When a molvi has become entangled with the kuffaar riba bankers and produces fatwas of permissibility for their riba products, then it is clear evidence for mental derangement caused by the satanic disease described in the Qur'aan as *Takabbutush Shaitaan*. This disease mutilates the *Aql*, hence the disgorgement of views and opinions designed for bootlicking the votaries of modernism, liberalism and satanism. Taqi Sahib is a liberal who has deviated from the Straight Path of the Deen, hence he surreptitiously injects the kufr, fisq and fujoor of atheists, zanaadaqah, fussiaaq and fu-jjaar into the framework of Islam.

The tafseer of the Aayat has been given with clarity by Rasulullah (Sallallahu alayhi

wasallam) and the Sahaabah. There is absolutely no scope for the kufr big bang theory of the atheists in the Qur'aan and the clear expositions of the Sahaabah. The skies and the earth having been "closed" simply means that prior to the advent of mankind on earth, there was neither rain nor vegetation. Then for man's transitory sojourn on earth, Allah Ta'ala *opened* the skies with rain and the earth with vegetation. This is the simple and pure tafseer of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah.

The Qur'aan may not be subjected to corrupt interpretation to give credence to the vile, kufr theories of the atheists and zanaadaqah. There is absolutely no accommodation in Islam for the baboon big bang theory and for most of the kufr theories of the atheists.

The 'contemporary research' mentioned by Mr. Taqi, is shaitaani research. Shaitaan has urinated the rubbish of the big bang into their brains. Those who even slightly incline towards the kufr of the atheists should renew their Imaan as well as their Nikah.

GLUTTONY

(Continued from page 22)

Bin Sahal (Rahmatullah alayh) said: "When Allah Ta'ala created the world, He instilled *Ilm* (Knowledge) and *Hikmat* (Wisdom) in hunger, and *jahl* (ignorance) and *sin* in a full stomach."

Hadhrat Zunnun Misri (Rahmatullah alayh) said: "Hikmat (spiritual wisdom) does not reside in a person whose stomach is full because much eating hardens and darkens the heart."

Abstain totally from haraam and mushtabah foods, and do not excessively eat even halaal-tayyib food.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 11)

of Nabi Saalih (Alayhis salaam) were punished is now on the tourist-ziyaarat list in Saudi Arabia. Can we visit this place?

A. It is not permissible to visit the places where Allah Ta'ala had sent his punishment. The nation of Thamud was obliterated with the Athaab of Allah Azza Wa Jal. Never visit a place on which the Curse and Punishment of Allah Azza Wa Jal had settled.

Q. It is mentioned in the Hadith that after Jumuah Salaat, one should recite Surah Ikhlaas, Surah Falaq and Surah Naas three times each. When 'after' Jumuah Salaat should these Surahs be recited?

A. Recite the Surahs at any time after Jumuah Salaat, after having completed the Sunnats and Nafl Salaat.

Q. A senior Mufti says that

the Dua, 'Allahumma antas salaam...' which we make after Fardh Salaat is based on a dhaeef Hadith. Is this correct?

A. So what? The senior Mufti is off the mark. Even senior Muftis sometimes speak gibberish. Even if the Hadith is 'dhaeef', the Dua is the standard practice of all the Akaabir Ulama who were not bid'atis. So, we set aside what the senior Mufti said.

Q. Our father's estate was left running for a number of years. No one now knows how much stock and other assets were in the business. The heirs want to finalize the distribution. What should now be done?

A. In the event of the estate being wound up only years after the death of the mayyit and no records exist of the mayyit's assets, then the only option is Sulah (compromise). The heirs

should agree to a mutual compromise to settle all outstanding issues. Those in a commanding position should fear Allah Ta'ala and refrain from prejudicing the rights of the weaker ones, especially of the females. A compromise as equitable as possible should be worked out.

Q. How should the estate of a person who has no heirs be distributed?

A. In the total absence of heirs, all his/her assets will be distributed to the Fuqara (poor Muslims). If the mayyit (deceased) has such relatives who are not heirs, they have a prior right. The distribution will not be according to the law of Inheritance.

Among the non-inheriting relatives are step-mothers, *ridhaaee* (milk) brothers and sisters, step-children, adopted children and the wife's relatives.

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"VOICE of ISLAM"



Roses have
thorns!
The Haqq too
has thorns!
"We strike
baatil with the

Haqq. Then it crushes the
brains of baatil." (Qur'aan)

"Do not
incline to the
oppressors
for then the
Fire shall
touch you."
(Qur'aan)

PO BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 27 NO. 09

WHAT IS YAQEEEN?

**Question: What is Yaqeen?
How is yaqeen acquired?**

Answer

Yaqeen in the Islamic context means firm, unshakeable faith and assurance in the reality of the Beliefs of the Deen.

The foundational pivot for Yaqeen is Imaan. Yaqeen is proportionate with Taqwa, and the absolutely incumbent condition for Taqwa is *Ibaadat and Taa-at* (Worship and Obedience).

There is no limit for Yaqeen. It is a limitless attribute. The Muttaqi's yaqeen progresses higher and higher in proportion to the degree of his Taqwa. The very minimum Waajib degree of yaqeen for every Muslim is

such belief which constrains him to believe in the correctness and truth of every tenet, teaching and belief of Islam. This is intellectual (*Aqli*) yaqeen devoid of the emotional (*Tab'i*) condition which accompanies the Yaqeen of the Auliya.

Yaqeen is a *ghair ikhtiyaari* bestowal of Allah Ta'ala to His bandah. It cannot be willed into oneself. The actual degree of Yaqeen is decided by Allah Ta'ala. We usually hear speakers, especially of the Tablighi Jamaat, blowing much hot air about yaqeen while they do not have the faintest idea of the meaning of Yaqeen and the way of acquiring it.

The bandah's objective must be the *Ridha'* of Allah

Ta'ala, and nothing else. This *Ridha'* is attainable only by means of *Ibaadat and Itaa-at*. *Ibaadat* in the context refers to the ritual acts of worship such as Namaaz and Thikrullah. *Itaa-at* refers to the strict observance of the entire Zaahiri Shariat.

Sometimes Allah Ta'ala bestows implicit Yaqeen to a person whose Nawaafil and Thikr are not at all considerable. Nevertheless, on the basis of the purity of his heart and any other factor pleasing to Allah Ta'ala, He grants Yaqeen. Consider the following episode:

A Buzrug bought a fish in the bazaar. He hired a
(Continued on page 12)

THE REWARD OF MAALIK BIN DINAR

A Buzrug saw the following dream:

Jannat in all its splendour and beauty was shown to him. Near a tree glittering with Noor was a throne of red ya'qoot (a heavenly precious stone). A young man in a state of indescribable

resplendence was seated on the throne.

A thousand Angels were in attendance. The astonished buzrug asked: 'What is this assembly and who is the young man on the throne, whose face dazzles like the sun?'

The response came: 'The young man is Maalik Bin Dinar who had devoted himself on earth to the obedience of his Maalik (King – Allah Ta'ala). The Angels are conveying to him glad tidings from Allah Ta'ala.'

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Q. If there happens to be an eclipse of the sun in some places, but not in one's town/city can we still perform Salaatul Kusooof? New York will not be experiencing the eclipse.

A. Without the solar eclipse in New York, it will be bid'ah to perform Salaatul Kusooof. It is not permissible.

Q. When a boy and girl view each other with the intention of marriage, are they allowed to converse?

A. Speaking is not permissible. Nothing can be achieved by a brief conversation. It is the obligation of parents to make thorough investigation to ascertain the moral character, likes and dislikes of the prospective partners

Q. My father gifted his house to me, his daughter. I took possession of the house and am currently living there with my husband and children. Now after a few years, he intends to take back the house. Is it permissible for him to do so?

A. No, it is not permissible. It is haraam for a father to repossess the gift.

Q. My wife insists to visit her parents at any time she desires and to sleep at their home for even days. Does she have such a right?

A. A wife may visit her parents once a week. This refers to visiting, not sleeping over at her parents. She has no right to insist on sleeping at her parents home.

Q. What is the status of a person who makes dua for the safety of temples, churches

DESECRATING HUMAN BODIES

Q. Medical students have to experiment with dead human bodies. Is this ever permissible?

A. It is never permissible. It is haraam. The human body has to be compulsorily buried. Rasulullah (Sallallahu alayhi wasallam) said that breaking the bones of a mayyit is just like breaking the bones of a living person.

Once when Rasulullah (Sallallahu alayhi wasallam) saw a Sahaabi leaning against

a grave, rebuking him, our Nabi (Sallallahu alayhi wasallam) said: "Do not inconvenience the inmate of the Grave."

There are other Ahaadith also which confirm that the 'dead' person has perception and is aware of what is being done to him/her. Whether the person is interred under ground, cremated, drowned or devoured by a lion, he is alive in the state of Barzakh.

and synagogues?

A. Making dua for the safety of temples and churches is to make dua for the safety of idols of shirk and kufr. Such a dua is kufr. It is not permissible to make such a kufr dua. The person loses his Imaan. He has to make Taubah, renew his Imaan and his Nikah.

Q. I am divorced with two children, a boy and a girl. The boy is 9 years and the girl 10 years. The father wants to take custody. I understand and accept that at these ages of the children, the father has the right of custody. However, I am not giving him custody because:

(1) He will not be able to take proper care of the children. He works in another town and comes home every second week.

(2) My children will be in the custody of his wife. A step-mother will not be able to look after my children in the way I, their mother can. Will I be

sinful for denying the father custody?

A. If the father fails to make valid arrangements for the care of his children, then you will not be sinful. You can then deny him custody. In the case explained by you, he has not made a proper Shar'i arrangement for the care of the children, hence you may deny him custody.

In this kind of scenario, if the father arranges for the children to be in the care of his mother, paternal aunt or any other pious ladies of his family, then custody may not be denied.

Q. Is the distance for a musaafir from his home to the home at the destination or from boundary to boundary?

A. The Safar distance is from boundary to boundary.

Q. When does a musaafir become a muqem on his journey back home?

A. The moment the musaafir enters the boundary of his town, he becomes a Muqem.

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HARAAM / BID'AH MAYYIT CUSTOMS

Questions

My grandmother's sister passed away.

1. While her body was lying in the lounge, some people said that the face must be opened before the Yaaseen recital or before she departs to her grave. Is this permissible? They say that it is the last time in your life you will see her, so those who wish to see, may come see her. Even ghair mahrams are there to see.

A. These people are morons. It was not permissible to have opened the face of the deceased grandmother nor was it permissible to have recited Yaaseen. This practice is bid'ah. The evil was aggravated by allowing even ghair mahrams to be present and to look at the face of the female mayyit.

2. A ghair mahram man came to read Yaaseen by my grandmother before they picked up the body. I was surprised. I thought it is not allowed in the Shariah. please explain.

A. Reciting Yaaseen in the scenario is bid'ah. This bid'ah is aggravated by the jaahil ghair mahram. His presence was haraam. It was despicable and haraam for the ghair mahram to have come to recite Yaaseen by the female mayyit.

3. Before the body arrived, some people were reading Yaaseens. is this permissible as ghusl was not yet done!!! Or can one send isaale sawaab before ghusl if the

body is not there?

A. While Isaal-e-Thawwab is permissible even before ghusl without being present at the mayyit, the practice explained by you is bid'ah and not permissible.

4. Before they picked up the body, a Haafiz Saheb came to read Yaaseen loudly, Is this permissible?

A. The hafiz also committed bid'ah. It was not permissible. He is a jaahil bid'ati.

5. Then after Yaaseen, a big shot (the main guy) came to make a loud Dua before picking up the body. Is this bidah?

A. The dua made by the 'big shot' was also bid'ah. It was not permissible. The bid'ah is aggravated by the pride of the big shot.

6. A woman in Nikaab came to the Janaazah house. She wanted to enter. But, all the men were at the entrance. She never knew how to enter. She just had to file pass the men. Should there be different entrances and separation at Janaazahs? The men are full up at the entrances. How does a purdah woman enter the home in such a case? or must she sit in the car? or the must the men be told to move out of the way? Kindly explain how to go about it in detail for the benefit of the masses. It is obvious that many womenfolk are going to be at janaazahs, especially the close relatives.

A. Firstly it is not permissible for women to be at the janaazah house. Only those

women who are immediate family members may be present. The men blocking the entrance are ignoramuses. They were not supposed to crowd at the entrance. They were not supposed to be there. Their presence would be required only when the janaazah has to be carried.

7. At the graveyard, the Imaam of our Musjid read a loud Faatihah after the grave was filled. He read Surah Fatiha, Aayatul Kursi, etc, loudly without raising his hands. Is this permissible?

A. The practice at the graveyard is a bid'ah custom.

8. After the Faatihah, the Imaam of our Musjid raised his hands and made a loud Dua. It was congregational. Is there any basis in the Hadeeth for a loud congregational Dua after burial?

A. All of these graveyard practices are bid'ah customs.

=====

Q. A father in law calls his daughter-in-law in the evening and speaks for hours on the phone talking nothing of benefit, this after they spent the day having a picnic with his wife and his daughter-in-law whom he has just called. What conclusions can one draw from this?

A. It is Waajib for this daughter-in-law to observe full purdah for her miscreant father-in-law. He is no longer fit to be even a partial mahram for her. Her husband must prohibit her from having any contact with his father. If the matter will be

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left to rot in this manner, the woman will become haraam for her husband (the evil man's son).

Q. Are Jannat and Jahannam states in Barzakh?

A. Just as this world, the sun, the moon and the planets are not in Barzakh, so too are Jannat and Jahannam not in Barzakh. They are real physical entities existing in their own space.

Q. Is it permissible for a Muslim shop to take out deewali specials?

A. It is not permissible for a Muslim trader to take out 'deewali specials'.

Q. A Mufti says that masturaat jamaat is permissible. He bases it on the permissibility for women going for Nafl Umrah and Nafl Hajj. Is this correct?

A. No, it is not correct. The Mufti has erred grievously in claiming that the so-called 'masturaat' jamaats are permissible. In fact, we label them makshufaat jamaats.

The analogy with Nafl Umrah and Nafl Hajj is corrupt and baseless. Furthermore, in today's climate of fitnah and fasaad it is not permissible for women to go for Nafl Umrah and Hajj.

Q. Is it permissible to marry a Christian woman?

A. It is not permissible to marry a Christian woman in this age.

Q. If a person does not believe that Nabi Isaa (Alayhis salaam) is alive, will he remain a Muslim?

A. Rejection of the belief that Nabi Isaa (Alayhis salaam) is

IT IS A ZINA RELATIONSHIP

We require a ruling on the following urgent matter:

Questions:

A Muslim lady in our community is entering into a marriage with a devout Christian man.

1. What is the status of such a marriage?

A. Every Muslim knows or should know that the marriage of a Muslim woman to any kaafir man is not valid. It will be an adulterous relationship.

2. If the lady believes that such a marriage is permissible in terms of Islam, will that be regarded as an act of Kufr?

A. The woman who believes that the zina relationship is permissible loses her Imaan. She becomes a murtaddah.

3. If the officiating Sheik performing the "Nikah" regards the marriage as per-

missible, what is the status of his Imaan in terms of the Shariah?

A. The officiating jaahil 'sheikh' is an agent of Iblees. He too loses his Imaan. He too becomes murtadd.

4. Are we as Muslims allowed to attend such a marriage?

A. Those who attend such a zina relationship presented in the guise of 'marriage' also lose their Imaan.

5. What type of relationship should we maintain with the married couple and the officiating Sheik, bearing in mind that maintaining family ties is an important Islamic value?

A. The couple will not be married. It is haraam to have any relationship with them. Sever all ties. Maintaining ties with a murtad family member is a grievous sin.

alive; that he did not die; that he is in heaven and will return to earth, then die, is kufr. Whoever does not believe in this is a kaafir.

Q. I was the victim of my evil nafs. For years I was caught in the evil of masturbation. Now I am on the verge of impotency. I will not be able to fulfil the conjugal rights of a wife should I get married. Is there any wazifah which could help me in this terrible problem? I have made sincere Taubah.

A. The only wazifah is to

make Taubah. There is no other wazifah for the calamity you have brought on yourself. The evil one does has long term harmful consequences in this world even though Allah Ta'ala forgives the sins. But the effects of the sins sometimes remain.

Q. The Haram Shareef in Makkah Mukarramah and Madinah Munawwarah offer wheelchairs for the pilgrims. On the wheelchair the word 'waqf' is written. Will it be permissible to take the wheelchair to the hotel and later

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return it when leaving for home?

A. It will not be permissible to remove the wheelchair from the boundaries of the Musjid.

Q. How are we supposed to maintain family ties. Must we visit the family, make dua for them? Attend their functions?

A. Family ties are correctly maintained by acting according to the Shariah. Although dua should be made, the requisite is to ensure that your conduct towards family members is kind, forgiving and helpful. But this does not mean pleasing them in their haraam. For example, if they have a haraam wedding function, it will not be permissible to participate even if they become annoyed. Rasulullah (Sallallahu alayhi wasallam) describing maintenance of family ties said: *"It is to be kind to unkind relatives."*

Q. Is it permissible to cut fruit from trees if not yet ripe?

A. What is your doubt? It is permissible to cut fruit while still green.

Q. Is it permissible to purchase the crop of fruit which is still green?

A. The crop may be purchased even before the fruit has ripened. But one has to take possession immediately. The fruit may not be left on the tree until it ripens.

Q. I am able to stand when performing Salaat. However, I am unable to make Sajdah. I sit on a chair. How should I perform Salaat?

A. According to the Hanafi Math-hab, if one is unable to perform Sajdah normally, then the entire Salaat should be per-

KUFFAAR CELEBRATIONS

Q. A molvi says that to join in the cultural celebrations of non-Muslims is permissible as long as there will be no wine and other haraam acts. Their religious celebrations are not permissible. Please comment.

A. Participation in kuffaar celebrations is *per se* Haraam even if we assume that there will be no wine, dancing, music, etc. Rasulullah (Sallallahu alayhi wasallam) said: *"Whoever emulates a nation is of them."*

The fellow who had answered the question is a kuffaar bootlicker. Not only are religious celebrations haraam, even the cultural celebrations of kuffaar are haraam.

When Rasulullah (Sallallahu alayhi wasallam) was in-

formed that the Yahood also fasted on 10th Muharram, he ordered Muslims to add one more day in order to avoid *Tashabbuh* of the Yahood. Rasulullah (Sallallahu alayhi wasallam) ordered Muslims who don Amaamah to have topis under their Amaamahs. This was to avoid imitation of the Yahood who wore turbans without topis.

Those who participate in kuffaar functions and celebrations are regarded to be among the kuffaar.

This issue is exceptionally simple to understand. Only a person whose Imaan is corrupted with kufr is dense in the brains to understand an issue which requires no daleel.

formed sitting. It is incorrect to perform part standing and part sitting.

Q. A Madrasah Ustaadh who is a Tablighi says that it is permissible to make ghulu' in a matter of Haqq. Ghulu' in baatil is not permissible. Please comment if he is right?

A. The Tablighi Ustaadh is confused. He has committed a blunder by saying that *ghulu'* for the Haq is permissible. *Ghulu'* itself is haraam. How can pork and wine be halaal for promoting the Haqq? When *ghulu'* is committed, then Haq no longer remains Haq. It is transformed into *baatil*. He had really uttered preposterous nonsense in support of the *ghulu'* of the Tablighi Jamaat.

All *ghulu'* is transgression of the *hudood* of the Shariah.

Q. A senior Maulana said that it is bid'at to fast on 15th Sha'baan.

A. The Molvi who claims that it is Bid'ah to fast on 15th Sha'baan is in error regardless of his seniority. He has erred.

Q. Is it permissible to be treated by a psychologist?

A. Psychologists are agents of Shaitaan. Psychology is part of satanism. Never visit these followers of Iblees. They will drive you into paranoia.

Q. In some Musjids, on Fridays musallis on entering at the time of the pre-Khutbah talk have to sit down and listen to the lecture. After the talk, five minutes are allowed

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for the four Sunnatul Muak-kadah. Is this arrangement valid and proper?

A. The practice described by you is bid'ah and haraam. It is not permissible to debar people from Tahyatul Musjid and the 4 Sunnats by compelling them to sit and listen to the talk which has no relationship with the Masnoon Jumuah proceedings. It is incumbent to defy the shaitaani ban and to perform Tahyatul Musjid and the Sunnat Salaat. Ignore the talk. Do not observe the haraam bid'ah practice of the morons. If you are unable to defy the morons, then in the circumstances, it is best that you perform the four Sunnats at home.

***Q.** Recently a Hindu was allowed to join the Janaazah Salaat. Is this permissible?*

A. It is evil and haraam to have allowed the Hindu to participate in the Janaazah Salaat. Kuffaar are *Mal-oon* and *Mabghoodh*. They should not be allowed near the *mayyit*.

***Q.** Can we perform Qadha Salaat after the Fardh of Fajr and Asr?*

A. Qadha may be performed after the Fardh of Fajr and Asr. However, it should not be Makrooh time of Asr, that is, when it is about 20 minutes for Maghrib.

***Q.** A woman was separated from her husband for many years. He never gave her Talaaq. During his final sickness, relatives persuaded her to return just to nurse him and to take care. She complied. After staying with him for a week, he died. Can she pass her Iddat at her parents*

MAKTAB FOR GIRLS

***Q.** I teach in a Maktab where we also have classes for girls aged 5 to 16. We are able to monitor the boys profession and quality of teaching. However, the girls quality of learning and teaching is difficult to manage.*

Would it be permissible for a senior male Qur'an teacher to listen to the girls' Quran behind a Pardah/veil? The senior teacher wants to ascertain the quality of the recitation and assess the girls to ensure that they are learning properly. Advise us on how we can improve the girls Maktab.

A. No, it is not permissible for even a senior Buzrug/Wali to listen to the girls reciting even if there is a separating screen. Listening to girls reciting is

fraught with grave fitnah. An arrangement should be made with some female teacher to teach the girls.

The senior teacher should be more concerned with his own Islaah and the danger of nafsani lust when listening to girls. His priority is to guard his own Imaan and Akhlaaq. There is considerable fitnah in the voices of females. Even a buzrug should not have confidence in his nafs. The 'benefit' of listening to the girls as understood by the senior teacher is a trap of shaitaan.

The solution is for the community to hire female teachers to teach girls in a home environment, not in a Maktab environment as arranged for boys.

in another city?

A. She has to remain at her husband's home during the Iddat. Only if there is a valid reason, may she go to her parents for the Iddat period.

***Q.** The will of the deceased is in conflict with the Shariah. According to the law of the land, the estate will be distributed in terms of the will. What should be done?*

A. The distribution according to kuffaar law will be merely on paper. It remains Fardh on the heirs to distribute the assets according to the Shariah.

***Q.** A invalid, bed-ridden man has only two sisters, no wife and no children. Who is responsible for caring for this*

man?

A. The responsibility of caring for, devolves on his closest male relatives. If there are none, then on his sisters.

***Q.** If one joins the jamaat while the Imaam is in Ruku', will his raka't be valid?*

A. The first raka't will be valid until such time that the late-comer is able to join the Imaam in Ruku'. He first has to stand and recite Takbeer at least once, then go into ruku'. If he manages to get the Imaam in ruku', his raka't will be valid otherwise not.

***Q.** My second wife lives in one town and I live in another town. I have arranged accommodation for her in the town*

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where she is living with my permission. I visit her occasionally. When I visit her for less than 15 days, do I perform Qasr Salaat?

A. No, you should not perform Qasr. You have to perform Salaat in full. You are also a muqem in this town.

Q. *What does this statement of Umar radhiyallahu anhu mean:*

"Marriage is slavery, so be careful with regards to whom you give your daughter for enslavement."

A. It means that the wife is under the domination and jurisdiction of her husband. It is Waajib for her to obey him in all things which are permissible even if she dislikes it. It is therefore necessary for parents to make elaborate investigation regarding the character and temperament of the boy who proposes for their daughter.

Q. *I also read that Nabi sallallahu alayhi wasallam said that women are prisoners, what does it mean?*

A. It means the same as mentioned above.

Q. *Who should a man obey, his mother or his wife, and how should he keep this balanced?*

A. It is Waajib for everyone, males and females, to obey their parents in all things which are permissible. It is not permissible to obey them if their instructions pertain to haraam. It is not an issue of obeying parents or the wife. It is an issue of obeying the Shariah. The man must submit to the Shariah, not to his parents nor to his wife nor to anyone.

AN AVALANCHE OF POISONS & HARAAM

Q. *I want to use a facial product which contains the ingredients mentioned below.*

Is it permissible to use and will it be pure/impure?

INGREDIENTS

AQUA/WATER/EAU, ALCOHOL, DE-NAT., BISDIGLYCERYL POLYACYLADIPATE-2, SESAMUMINDICUM (SESAME) SEED OIL, GLYCERIN, PANTHENOL, BUTYROSPERMUM PARKII (SHEA) BUTTER, CETEARYL ALCOHOL, COCOGLYCERIDES, GLYCERYL STEARATE SE, POLYGLYCERYL-10 STEARATE, PRUNUSAMYGDALUS DULCIS (SWEET ALMOND) OIL, SORBITOL, MYRTUSCOMMUNIS LEAF EXTRACT, PISTACIALENTISCUS (MASTIC) GUM, FUCUSVESICULOSUS EXTRACT, FUMARIAOFFICINALIS EXTRACT, NASTURTIIUM OFFICINALE EXTRACT, PANAX GINSENG ROOT EXTRACT, ROSMARINUSOFFICINALIS

(ROSEMARY) LEAF EXTRACT, SCROPHULARI-ANODOSA EXTRACT, URTICADIOICA (NETTLE) LEAF EXTRACT, AGRI-MONIAEUPATORIA EXTRACT, HELIANTHUS ANNUUS (SUNFLOWER) SEED OIL, TOCOPHEROL, HYDROLYZED LUPINE PROTEIN, SACCHAROMYCES FERMENT LYSATE FILTRATE, SCLE-ROTIIUM GUM, ROSMARINUSOFFICINALIS (ROSEMARY) LEAF OIL, CITRUS AURANTIUM AMARA (BITTER ORANGE) FLOWER OIL, METHYL EUGENOL, ETHYLHEXYLGLYCERIN, CITRIC ACID, PANTOLACTONE, PHENOXYETHANOL, SODIUM BENZOATE, POTASSIUM SORBATE, LIMONENE, LINALOOL, GERANIOL, FARNESOL

Answer

A product laced with innumerable poisonous, mushtabah and haraam substances is never halaal. In the long term, it will ruin your facial appearance and perhaps cause skin cancer. Never use these products of Shaitaan.

Q. *What is the ruling if a mans' mother orders him to divorce his wife?*

A. If the mother has a valid reason – if the wife is evil and ruining her husband - then he should obey his mother.

Q. *Does a woman's husband come before her parents?*

A. Only the Shariah comes first, no one else.

Q. *Why does the husband have to listen to his mother but the wife should listen to her husband not parents?*

A. Because Allah Ta'ala has commanded so. But it should be understood that the husband

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may not obey his parents if their orders or desires are haraam.

Q. Can qadha of Zuhr and Asr, if made during the night, be recited jahran (audibly), and Maghrib, Isha and Fajr during the daytime be recited audibly?

A. During the night time qadha of Zuhr and Asr has to be *sir-ran* (silently). Qadha of Fajr, Maghrib and Isha may be audibly even during the daytime.

Q. I read in the Fiqhī Kutub that it's impermissible to look at images of animate beings with the intention of deriving pleasure.

With this being the case, is it permissible to request a women's photo (passport, etc.) from her Walī in to order to gauge her appearance for marriage purposes? Since said photo is pre-existing, it wouldn't be the same as her

providing fresh photos specifically for the suitor's interest. In this way the woman would be also be saved from the embarrassment of being rejected if the suitor finds himself disinclined towards her.

A. No, never is it permissible to look at the photo of a woman even with the intention of marriage. A haraam medium should not be adopted for a halaal objective. Evil molvis are notorious for such discordant interpretations. By means of satanic misinterpretation have they halaalized many explicitly haraam issues.

Furthermore, photos can be very deceptive. We are aware of cases of misery – misery in the wake of marrying on the basis of photos. When the chap went to meet his bride, he was shocked and demoralized by the appearance of his obese wife. Both her facial appearance and fatness constrained him to flee. He fled the country, taking the first available plane. The reasons you have proffered are spurious. A haraam may not be halaalized on the basis of the reasons you have stated.

Q. Is it permissible to greet/congratulate by saying 'merry christmas'? A senior Mufti says that it is permissible because it no longer has any religious significance.

A. All kuffaar ways of greeting and congratulating are haraam regardless of these expressions having no religious significance. The senior mufti has erred. He has not applied his mind constructively, hence he failed to understand such a

simple issue. In such simple issues, always follow the command of Rasulullah (Sallallahu alayhi wasallam) who said: "Seek a fatwa from your heart." The Imaani conscience will issue the correct fatwa. The vision of muftis, including senior muftis, of these times is clouded by social influences and nafsaniyat, hence their understanding is blurred.

Q. Is it permissible for a person to eat of the meat of a sheep he has slaughtered for Sadqah to the poor?

A. It is not permissible for him to eat anything from the sheep he is slaughtering as Sadqah. It is incumbent to give all the meat to only poor Muslims.

Q. Is it permissible to print posters for the Tabligh Jamaat ijtimaa?

A. The *ijtimas* are functions of waste and merrymaking. These *ijtimas* have degenerated into functions of competition and nafsaniyat. Posters should not be made to promote such functions.

Q. A Tablighi group knocked at my door. I did not open for them. Did I do any thing wrong?

A. You are within your rights not to open the door for the Tablighi Jamaat. By not opening for them, you are not sinning. You have the right to refuse and not to entertain the Tabligh Jamaat groups of both factions. This right of not opening when someone knocks is given by the Qur'aan Majeed. If the door is not opened, people should not take offence.

Q. Is it permissible for a wom-

PURDAH AND HAYA

"Nowadays, there is a tempest of *be-pardagi* (abandonment of purdah). A lust for liberty has developed in women. Modesty is incrementally being depleted. In former times, females were honourable. Modesty is a special attribute of the female. But today this attribute is being eliminated in vile ways. In fact, modesty which is an attribute of Imaan is nowadays also lacking in Muslim males. They have no *haya* (shame) and no *ghairat* (honour)."

(Hadhrat Maulana Ashraf Ali Thanvi)

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an to be in the same car with her brother-in-law if her husband is also in the car, and if she is fully covered with burqah?

A. It is not permissible for a woman to be in the same car as her brother-in-law even if she is correctly dressed with Hijab. Even for a very short distance it is not permissible. Only emergencies are excluded. A woman with her brother-in-law in the same car is like a woman with her brother-in-law in the same room. Regardless of the presence of her husband in the room, it is not permissible. Rasulullah (Sallallahu alayhi wasallam) said that the brother-in-law is her 'Maut' (death).

Q. Relatives are advising that I should put my 4 year old daughter in a play school. Please advise.

A. If you want to ruin the moral character and Imaan of your daughter then put her into the haraam play school. It is HARAAM for parents to abuse the Amaanat of a child entrusted to them by Allah Ta'ala. It is your Waajib obligation to care for your child. Parents who abuse their Amaanat and cast their child into the snare of shaitaan's play school, are vile. Such parents do not deserve children. The reasons

they give you for their shaitaani advice are inspirations of Iblees. Never allow your child to go to the devil's play school. Their brains are corrupted by Iblees. Don't accept the haraam advice being given to you.

Q. My wife's nephews hug and kiss her when they come to visit. Is this proper?

A. Most certainly it is not proper. The nephews should not hug, not kiss, nor embrace their aunt. Nor should they shake hands. Only verbal Salaam suffices. Kissing and embracing is fraught with fitna. No one should have trust on his/her nafs. Your wife and nephews are in error.

Q. A moulana is advertising an Aqsa tour. Is it permissible to tour Palestine in these dangerous times? He advertises his tour from even a Musjid.

A. The moulana is a bogus mercenary chap. It is not permissible to waste money to go on the Aqsa tour he has organized for his pockets. He should not be allowed the Musjid platform to advertise his haraam tour product. In the name of Aqsa this person is fleecing stupid people.

Q. What is the status of the Muslim marriage certificates which the Home Affairs now issues?

A. The marriage certificates issued by the government are scraps of paper in terms of the Shariah. Islamically these scraps of paper have no validity. They are only for government-use.

Q. We went for a holiday. We used our nabaaligh children's

money for their own expenses. Was this permissible?

A. No, it was not permissible. The holiday was not of the necessities of life, hence the parents have to pay for the holiday expenses. The nabaalighs must be reimbursed.

Q. What is the best form of Sadqah?

A. There is no 'best' form of Sadqah. It depends on the need. Sometimes one form of Sadqah will be 'best' and sometimes another form will be 'best'. All forms are best depending on the specific need of a specific time. All forms of Sadqah are rewardable and beneficial.

Q. A Sheikh advised a woman to obey her husband even if his demand is haraam in order to save the marriage. Obeying him is the lesser evil. Is this correct?

A. Rasulullah (Sallallahu alayhi wasallam) said: "There is no obedience to anyone in sin against Allah." The sheikh's answer is pure drivel and haraam. The wife should refuse to commit haraam. Commission of sin to please anyone is not permissible. The sheikh appears to be a jaahil.

Q. A person gave \$100 to someone going for Umrah with the condition that he spends it in Makkah. However, the person did not go for Hajj. Can the giver demand the return of the \$100?

A. If the money was a gift, then he may not ask for its return. A *hibah* (gift) is valid and final with *qabdah* (possession). Any condition attached to *hibah* falls away. It

RECITING YAA QAWIYYO

Placing the hand on the head after Fardh Salaat and reciting YAA QAWIYYO is beneficial for memory. (Maulana Ashraf Ali Thanvi)

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has no validity. The person cannot demand return of the \$100 which he had gifted regardless of the unfulfilled condition which in the first place had no validity. However, if the money given was not a gift, but a Sadqah to be distributed in Makkah, then he can demand its return.

Q. Shaami and other kutub mention the validity of the practice of kissing the fingers and rubbing on the eyes when the Muath-thin proclaims 'Muhammadar Rasulullah...'. Is this correct? Why do the Ulama say that it is Bid'ah?

A. The reason for labeling it Bid'ah, is on account of the corrupt belief of the Bid'atis. The Bid'atis have elevated this practice to the pedestal of WujooB (compulsion). According to the Shariah if even a Mustahab act is elevated to the status of compulsion, it should then be abandoned. It will then enter into the domain of Bid'ah.

Q. According to the Shariah, what is the minimum age limit for marriage? The government in Sri Lanka makes the

18 the minimum age.

A. There is no age limit for marriage. The government is the agent of Shaitaan. The laws of all governments are the laws of Taghoot.

Q. An Imaam here in the U.S. says that there is only one Athaan for Jumuah. Is he right?

A. Perhaps this Imaam is a Shaafi' or a Hambali. Nevertheless for him to state so unequivocally is wrong and smacks of ignorance. According to the Hanafi and Maaliki Math-habs two Athaans are the emphasized practice. Two Athaans are necessary. According to the Shaafi math-hab, while two Athaans are permissible, one Athaan is preferable, and the same applies to the Hambali Math-hab.

Q. In the locality I live there is only a Barelwi Musjid where considerable bid'ah is practiced. The nearest Musjid of the Sunnah is more than 30 minutes by car. What should I do regarding Jamaat Salaat?

A. Attend the Musjid for only the Fardh Salaat. After the Fardh, leave immediately and perform the Sunnat and Nafl at home. Do not remain for their bid'ah dua.

Q. Calamities befall both pious and impious people. How can we know that a calamity is a punishment and not a trial for gaining reward?

A. The sign of a calamity being a punishment is that the person complains, lacks Sabr, and acquits himself ignorantly. With complaint, the difficulties just increase and become

worse. On the other hand, the person of Taqwa adopts Sabr, accepts the decree of Allah Ta'ala and makes dua. He never complains. Furthermore, he attributes the hardship to his own sins and he understands that Allah Ta'ala is purifying him with the difficulties. Rasulullah (Sallallahu alayhi wasallam) said:

"When Allah intends to do good for a person, He hastens with punishment for him in this dunya."

Understand well, that this is the dunya which is the abode of struggle, trial and hardship. It is not Jannat. The Mu'min's way is only Sabr and Dua.

Q. People keep asking: If all four imams are correct, why can we not follow all of them. Why do we have to stick to only one? Can we follow one ruling from one imam and one ruling from the other? How can I answer this dilemma?

A. The 'people' are morons. Due to their crass ignorance do they ask stupid questions, and you too, due to ignorance find yourself in a silly dilemma. Since you lack adequate knowledge of the right kind, tell these 'people': I don't know.

Q. Under what conditions or circumstances can a person appoint himself as an Ameer of a town? What are some qualities that an Ameer should possess or have in himself in today's time and age?

A. Never is it permissible for a person to become a self-appointed ameer. Only a man

Durood Shareef

(A person mentioned that he was saddled with much worry. Hadhrat Thanvi said): "Recite Durood Shareef (in abundance). Durood Shareef is a cause for Rahmat which dispels worry." (Maulana Ashraf Ali Thanvi)

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who is intoxicated with pride entertains such a despicable desire. The very first factor to disqualify a person from leadership or any post of Amaanat (Trust) is his desire for the leadership.

Rasulullah (Sallallahu alayhi wasallam) said: *"We do not award (posts) of leadership to a person who hankers after it."* Therefore resort to Taubah for the evil desire of the nafs.

Q. I find it too difficult to fulfil the 60 day Kaffaarah fasting for which I am liable. Is there any leeway? Can I pay fidyah?

A. As long as you are able to fast, there is no leeway. There is difficulty in everything. Working, business, cooking food, etc. are all difficult acts. This dunya is the abode of difficulty, hardship and trial. Fast during the short days of winter.

Q. Is it permissible to buy a vehicle via an Islamic bank deal?

A. If the installments are fixed and the total price is known at the time of entering the deal, then it will be permissible.

Q. Today I fasted with the intention of it being my Ramadhan Qadha. However, I decided to fast only after Fajr time. Is my Qadha valid?

A. For the validity of Qadha fast, it is necessary to make the intention during the night time. Since you did not make the intention, the qadha will not be valid.

Q. Is smoking haraam or makrooh?

A. The one who had misled

you with the meaning of 'makrooh' is an ignoramus. The consequence of both Makrooh Tahrimi and Haraam is the Fire of Jahannam. Now whether smoking is makrooh or haraam matters not. The consequence is Jahannam. Smoking is haraam.

Q. I have given some charity with the intention of the thawaab being for my friend. Should I inform him?

A. Why would you want to inform the person? The act of thawaab should be concealed, not advertised.

Q. What should I do? My parents are forcing me to learn to drive. Although I explained that it is not permissible for females to drive, they persist and say that for times of emergency driving is necessary.

A. Your parents are astray. There is no such thing as parents 'forcing' their daughter to drive. Simply refuse and let them shout and revile you. But be firm in following the Shari'ah. The issue of 'emergency' is a shaitaani stunt and trap.

Q. My son has completed his Qaaidah. May I organize a feast for relatives and close friends?

A. The feast you wish to organize is bid'ah and israaf. It is not permissible. Give the money silently to some poor person.

Q. My husband gave me three Talaaqs while I was in hospital. How should I observe Iddat?

A. Iddat commences immedi-

HIFZ IN THE GRAVE

Rasulullah (Sallallahu alayhi wasallam) said that for a person who engages in memorizing the Qur'aan Majeed (becoming a Haafiz), but dies before having completed, an Angel will be appointed in Barzakh (in the Grave) to be his Ustaadh. Thus, the mayyit will complete the Hifz and on the Day of Qiyaamah will rise as a Haafiz of the Qur'aan.

ately from the time the Talaaq is given regardless of one's condition. The Iddat will be three haidh (menses) cycles. Your ex-husband is a cruel jaahil. Although his act is haraam, the Talaaqs are valid and after three full haidh cycles your Iddat will end regardless of the circumstances which have compelled you to be outside the marital home where it is Waajib to observe the Iddat.

The meaning of three full haidh cycles is that the cycle in which the Talaaq may have been given is not included in the three.

Q. My mehr was one krugerrand stipulated at the time of the Nikah 12 years ago. I have asked my husband to pay my Mehr. What value should be considered – the value of the coin 12 years ago or today's value?

A. It is Waajib for your husband to give you one krugerrand. Forget about the value. Ask for the coin. After he has

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WHAT IS YAQEEEN?

(Continued from page 1)

street urchin for a dirham to carry the fish. As they were walking, the Zuhr Athaan was being proclaimed at the Musjid they were about to pass. The lad, leaving the fish on the ground outside, proceeded to enter the Musjid. The Buzrug remonstrated that this was improper. The lad responded: “You may guard your fish. I have been summoned to go to the Musjid for Salaat.”

Embarrassed and criticizing himself for lack of yaqeen, the Buzrug too left the fish and went into the Musjid to perform Salaat. After they had

completed the Salaat, they found the fish intact. No one and no animal had even touched it. This was the *athr* of the Yaqeen of the boy, not of the Buzrug. For this Buzrug the *Zaahir* of the Hadith applied: “Tie your camel...” But the one of implicit yaqeen has no need to tie his camel.

While it is necessary for a person of deficient Yaqeen to make the necessary *asbaabi* (material) arrangements, it does not apply to one who has perfect Yaqeen. The idea of consequences does not even occur to him.

Hadhrat Maulana Qaasim Nanotwi mentioned to Haaji Imdaadullah (Rahmatullah alayh) his intention to abandon taking a wage for teaching Hadith. He sought the advice of Haaji Sahib who responded: “Your asking me regarding this issue is the evidence for the deficiency of your *Tawakkul*. The day you overcome this deficiency, you will not ask.”

Yaqeen is a state/condition of the heart. It is not *kasbi* (volitionally acquired). It is a bestowal which Allah Ta’ala grants the bandah in proportion to his Taqwa which is *kasbi*, and sometimes He bestows this wonderful Ni’mat without *kasb*.

ISLAH AND TARBIYAT

“Hardly any importance is accorded to Islaah and Tarbiyat. The emphasis is only in Nawafil, Tahajjud, to sit with the neck drooped, to spin the Tasbeeh of big beads, to have the trousers above the ankles, the kurtah below the knees and lengthening the beard until the chest. These are regarded to be the signs of wilaayat (sainthood) and buzrug (being a dervish who has renounced the world). But, the *Baatin* is completely ignored. Nowadays, most Mashaa-ikh

and Ulama suffer from the malady of *hubbud dunya* (love of the world). Alhamdulillah, this malady was not in our Seniors.” (Hadhrat Maulana Ashraf Ali Thanvi)

While all these acts are of importance and emphasized by the Shariat, they are not the signs of Wilaayat. Restricting tarbiyat and islaah to these external acts and ignoring the islaah of the baatin –moral reformation – is the great deficiency of the so-called Mashaa-ikh of this age. These

acts are Waajib for all Muslims, for even scoundrels. Those who do not observe these external acts of the Sunnah and Shariat may not be even Muslims. Just as a robber performs the five daily Salaat, so too does he adhere to the other external a’mal (acts/deeds) of the Shariah. However, if he has extinguished his Imaan, then obviously he will no longer be a Muslim, hence will have no care for the acts mentioned in this Malfooth.

ALLAH TA’ALA CONTROLS EVERYTHING

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) narrated:

“The means of protection will protect only if willed by Allah

Ta’ala. If He wills to the contrary, then the very means arranged for protection will cause destruction. When it is His decree, intelligence and

everything else are rendered futile. In this regard Hadhrat Maulana Ya’qoob (Rahmatullah alayh) narrated an episode.

A woman who had one
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THE ULAMA AND ISTIGHNA'

“The Ulama of former times had the attribute of *Is-tighna'* (independence). Nowadays almost all are seen at the doors of the wealthy. In former days, the Ulama would regard poverty as their jewel. They had an aversion for the dunya, love for the Deen and were engrossed in the Deen. Thus they enjoyed its barkat. Their respect was the effect of the

Deen. Now since they have abandoned the *Maslak (Path)* of our Buzrugs, they are disgraced.

Even prominent *mutakabbireen* (proud and arrogant persons) come to the doors of the genuine *faqueer* while a genuine *faqueer* will not be seen at the doors of the *mutakabbireen*.

There is a great need for the Ulama to cultivate *Is-*

tighna'. Never should they go to the doors of the wealthy. They should totally refrain from it. In their subservience to the wealthy there is much disgrace for the Deen and the people of the Deen. I have a great aversion for this attitude. This type of subservience is in total conflict with the status (*shaan*) of the Ulama.”

(*Hadhrat Maulana Ashraf Ali Thanvi*)

ALLAH TA'ALA CONTROLS EVERYTHING

(Continued from page 12)

small child was living in a building which was described as a fort. It had high surrounding walls for protection. In the vicinity roamed a man-eating wolf. During the night, the woman would sleep with her child in a well fortified room. It was a secure place from all angles.

One night some robbers broke through the wall of the room. When they saw only the woman and child in deep

slumber, they hurriedly left. Meanwhile the wolf entered through the hole. It snatched the child and fled.

The woman, the robbers and the wolf acted according to what they had been inspired with. Intelligence and everything else fail when it is His decree.” (End of *Hadhrat's* narration)

There are numerous examples of the means becoming the cause for ruin and destruction. A modernist Muslim

woman, like all of these modernist, westernized women, deemed it necessary to learn driving. Their self-deceptive argument is usually the issue of emergency. If an emergency develops, they will be able to attend to it.

One day, whilst having meals food stuck in the throat of her little child. It constrained her to rush the child to the hospital. She hurriedly jumped into her car in the garage with her child. This was the emergency on which she had based permissibility to drive. As she reversed out of the garage, she felt the wheels going over an obstacle. Nevertheless, in her frantic rush, she did not stop to investigate. By the time she reached the hospital, the child had died.

When the grief-stricken lady returned to her home, what did she discover in the garage? What was the obstacle she had reversed over? It was her other toddler. She had killed him. The decree of Allah Ta'ala cannot be thwarted.

FIQAH & THE FUQAHA

“Fiqh is an extremely difficult, intricate and delicate domain. There is great need for caution. But people are generally careless in this regard, especially *ghair muqalideen* (Salafis). They are extremely audacious in Fiqhi matters. Alhamdulillah, our Math-hab has already been formulated and codified while these *ghair muqalideen* have neither head nor legs. Whatever comes to their

nafs is blurted out as fatwa.

The entire world of scholars cannot measure up to the dust under the shoes of the Fuqaha. It is extremely unintelligent to criticize the illustrious Fuqaha.” (*Hadhrat Maulana Ashraf Ali Thanvi*)

In fact the Fuqaha-e-Mutaqaddimeen were a special noble Breed of Souls created by Allah Ta'ala to codify the Shariah which springs from the Qur'aan and Hadith.

THE BRUTALITY OF STUNNING AND ELECTROCUTING

It is electrified water which shocks the daylight out the chicken and which horrifically pains them, shocking them into immobilization while their senses remain intact. The chickens are waterboarded in the same way as abducted and rendered detainees are waterboarded during the torture process at Guantanamo Bay and other U.S.A. black torture centres. The entire heads of the chickens are submerged in the electrified water to ensure that the current horribly shocks (not stuns) the chickens into immobilization, not unconsciousness.

The experts and the experienced, who have a thorough knowledge of this brutal haraam process proffer the following description of the electrical shocking method:

“There are three main methods for immobilizing birds to prepare them for slaughter..... (3) Electrical, in which a live current is shot through the bird by means of an electric knife, plate or electrified water to which sodium chloride (salt) has been added to improve the conductivity of the charge.

The electrified brine-water bath is the method that is used in the large commercial slaughter plants. After the birds have been manually jammed into a movable metal rack that clamps them upside down by their feet, known as “live hang”, about

thirty seconds later their heads and necks are dragged through a 12-foot brine-bath trough called a stun cabinet for approximately seven seconds. Between 20 and 24 birds occupy this cabinet at a time. 180 birds pass through the trough every minute.

*The purpose of this method of stunning broiler chickens is to relax neck muscles and contract wing muscles for proper positioning of the head for the automatic killers (or for the human killers), prevent excessive struggling of the birds as the blood drains from their necks, promote rapid bleeding (under 90 seconds), and loosen feathers. During electrical water-bath stunning, currents shoot through the birds’ skin, skeletal breast muscle, cardiac muscle, and leg muscles causing spasms and tremors, reducing heart-beat and breathing, and increasing the blood pressure. The birds exit the stunner with **arched necks, open, fixed eyes, tucked wings, extended rigid legs, shuddering, turned up tail feathers, and varying amounts of defecation.***

Problems identified with this method include birds missing the stun bath by raising their heads to avoid it, and shocking of birds splashed by water overflowing at the entrance end of the stun cabinet. Electrical resistance of the circuits can vary between and within a

*single slaughter plant reflecting differences in stunners and circuits, and a wide range of other variables including the birds’ own bodies, like the amount of fat and skull density.....This means that they are **being painfully shocked and paralyzed, the opposite of being rendered insensible to pain and suffering.***

According to researchers, a major problem with electrical stunning, even under “ideal” conditions, is that birds who are stunned (rendered unconscious) and birds who are merely paralyzed look the same.

A bird or a mammal may be unable to move, struggle, or cry out, while experiencing intense pain and other forms of suffering including the inability to express outwardly a response to pain perception.

(At this juncture it will be salubrious to remind the muftis and others of like-thinking that about 90 years ago, long before the researchers and experts had published their findings, Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi – rahmatullah alayh – expressed the very same concept which is presented in the highlighted words above. The Darul Uloom should refer to ImdaadulFataawa.)

“No one really knows the
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THE BRUTALITY OF STUNNING AND ELECTROCUTING

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kind of pain and overall suffering involved. Various indicators have their proponents: visual, auditory, evoked versus spontaneous somatosensory, physical activity, brain waves, breathing, etc.....One slaughter operator notes: "It is possible that the electric shock, even as it renders the bird unconscious, is an intensely painful experience."

(Prisoned Chickens, Poisoned Eggs by Karen Davis PhD)

A slaughterer who was employed by Rainbow Chickens of Hammarsdale in a sworn and signed affidavit states:

"The chickens are shackled by the feet and hung upside down in a conveyor line. In this position the chickens become excited and fearful. They wildly flap their wings. As a result of this agitation some chickens are caught on the conveyor contraption, and this causes their wings to break and skin to tear. This mutilation happens prior to the birds being electrically stunned."

"When chickens arrive at the stunner there are already 37 to 40 chickens whose heads are fully immersed in the electrified water which results in some chickens dying in the shocking process. When these electrically stunned chickens reach the slaughterman, he is not always able to detect whether

the birds on the line are dead or alive. The mask which fully covers his face and eyes blurs his vision. The dead bird is slaughtered and continues on the line."

"In a situation whereby there is a power failure or a stoppage due to mechanical failure, etc., the line comes to a standstill. This results in the drowning of the chickens whose heads are submerged in the electrified water in the stunner."

We quote verbatim from a written statement of another Rainbow ex-slaughterer:

"In Rainbow Chickens, the bird is being tortured before getting to the slaughterer. Being hung on shackles upside down, blood rushing to its head instantly, swinging along the line at ridiculous speed causing the skin to tear, going into the stunner which is a container with filthy water, built to electrocute the chicken. After between 26 to 38 seconds in the electrical water container, the chickens come to the slaughterers. They slaughter the chickens irrespective of the condition, even if dead.....If dead, it makes no difference. Even if it was dead before being slaughtered. It goes all the way into the blood tunnel filled with blood that is washed away after every 2 to 3 hours.

It takes the bird two minutes to enter the scalding tank which is filled with boiling water, filthy, dirty

and smelling.....

Chickens have also fallen from the shackles into the scalding tank. Some are thrown in by workers on duty. These chickens cook in that tank.....

There are bins that are for dead birds. Birds that are thrown into these bins take a few hours to start rotting – worms even coming out. The chickens start turning green.Because these birds are injected, some of them come with extra legs. Instead of two, three or four. Some come with broken or stiff necks, the neck being stuck on one side... The same applies in Rustenburg. I've been there as well. These are some of the reasons why I lost my job – asking too many questions."

Another serious problem is that while the chickens' heads are submerged in the filthy electrical water, they inhale the filth. In this regard, the researchers, Gregory & Whittington said:

"(After conducting an experiment they concluded): 'Chickens can and do inhale water during the electrical stunning in a waterbath. The scientists explain that, "some birds defecate during stunning and hence foul the water of waterbath stunners". So, at stunning, the birds inhale faeces when they are dipped into the electric waterbath. This is perceived as

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SHARIAT AND TAREEQAT

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“The *Shariat* and *Tareeqat* are not two opposites. Both are one (i.e. branches of the *Deen*). For better understanding, *A'maal-e-Zaahirah* are termed *Shariat* and *A'maal-e-Baatinah* are called *Tareeqat*. This is the terminology of the *Sufiya*. This categorization is merely for ease of understanding. It is pure ignorance to understand that these two are opposites. This is the understanding of these *juhala* (ignorant peers and bid'atis).

Nowadays even Ulama have erred in understanding the meaning of *Tareeqat*. They have understood *auraad* and *wazaaf* to be *Tareeqat* and *kaifiyaat* to be the objective. This is grossly erroneous. Neither are the *auraad* and

wazaaf the *Tareeqat* nor are *kaifiyaat* the objective. The *Tareeq* is the *A'maal* of the *Shariah* and the objective is the *Ridha* (Pleasure) of Allah Ta'ala. Whatever else is professed is a fabrication and baseless, hence people have been cast into many doubts regard-

ing *Tareeqat*.”

A'maal-e-Zaahirah: The ritual/physical acts and deeds such as *Salaat*, *Saum*, *Hajj*, *Zakaat*, *Masaa-il* pertaining to trade, *Inheritance*, etc., etc.

A'maal-e-Baatini: The moral attributes *Auraad* and *Wazaaf*: *Litanies*, *incantations*, *making thikr* and the like *Kaifiyaat*: *Spiritual states and experiences*.

THREE REGRETS

“O People! At the time of death, man will depart with three regrets: (1) Unaccomplished hopes regarding accumulation of wealth. (2) Unfulfilled dreams and desires. (3) Preparations for the life beyond the grave had not been made.”

This will be the lamentable state of those who regard this worldly life as the objective of creation. They remain forgetful and indifferent of the true goal of life – the

Aakhirah.” (Hadhrat Hasan Basri)

Rasulullah (Sallallahu alayhi wasallam) said: “The world has been created for you while you have been created for the *Aakhirat*.” Take from this world only what suffices for the journey into the *Aakhirat*. Rasulullah (Sallallahu alayhi wasallam) said that this world is “carrion”. A starving man is allowed to eat from carrion only the bare necessary amount to avert death.

THE BRUTALITY OF STUNNING AND ELECTROCUTING

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a particular problem from the meat hygiene perspective because fluids can leak out of the lungs and cause contamination.”

As far as non-Muslims are concerned, electrical stunning should kill the chickens by cardiac arrest so that they are dead by the time they reach the slaughterer. However, although this ‘ideal’ has not been achieved, innumerable birds die as a consequence of the electrical shocking. They continue on

the line to be slaughtered.

“The aim of modern water-bath systems is supposedly to induce a cardiac arrest in birds so that they die and have no chance of regaining consciousness.

However, not all birds have a cardiac arrest and the RSPCA say that: “Many birds are improperly stunned and recover consciousness before slaughter.”

Thus, innumerable chickens die in consequence of the shocking, and are slaughtered. Despite these revela-

tions of slaughterers and the elaboration of non-Muslim researchers and experts, the mercenary muftis and the Darul Uloom cling to their absolutely baseless idea of ‘hillet’. Let them all hang their heads in shame. Let them engage in some *mu-raaqabah* of *Maut* and *Qabr*, for then perhaps their blind spiritual eyes and fossilized brains will open up. Allah Ta'ala says about such villains:

“The (physical) eyes are not blind. But, the hearts within the breasts are blind.”

A FAR-SIGHTED PRECAUTION

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) narrated:

“A man together with a group of his relatives came to Hadhrat Maulana Shah Abdul Azeez (Rahmatullah alayh) for a fatwa. The man had consumed the tea left in a cup by an Englishman. His relatives and friends said that he had become a Christian. Perturbed and fearful he came to Shah Sahib.

When the group came, there were Ulama and Talaba in the majlis. After explaining the episode, Hadhrat Shah Sahib said: “*Brother, the deed committed is of utmost gravity. I shall have to search the kutub to gain the fatwa. Come tomorrow.*” Meanwhile his wife and children were instructed to separate themselves from him.

The next day he was advised to come on the following day. After a few days

Shah Sahib said: “*Indeed a great misdeed was committed. Feed so many (?) masaakeen. Make ghusl. Perform so many (?) raka'ts Nafl.*” He prescribed a whole list of acts as penances to be observed.

After the group left, the Ulama expressed their surprise. The prescription was beyond their comprehension. Hadhrat Shah Sahib said that if such precaution and arrangement are not made, people will become Christians. Shah Sahib was extremely far-sighted and wise.”

THE EVIL OF LIBERALISM

There are different kinds of *ahkaam* (laws/rules of the Shariah). There are the *ahkaam* pertaining to *Diyaanaat* such as Salaat, Fasting, Hajj and Zakaat. The other kind pertains to *Muaamalaat* such as trade and commerce transactions. All of these laws are the *Ahkaam* of Allah

Ta'ala. However, people have excised *Muaamalaat* from the Deen. They have no concern whatsoever for these *ahkaam*. The Deen for them is confined to a few issues. This is indeed great oppression. They have commenced to mutilate the Shariah. This is the effect of liberalism/modernism. May Allah Ta'ala eliminate this attitude.

(Hadhrat Maulana Ashraf Ali Thanvi)

A sign of acceptance of one's Taubah

“If when a past sin is recalled one views it with abhorrence, then it is a sign of one's Taubah having been accepted. On the contrary if one derives pleasure when a past sin is remembered, it indicates that the Taubah has not been accepted. Thus, the need is to renew Taubah with sincerity.” (Hadhrat Maulana Ashraf Ali Thanvi)

VAIN HOPE

Someone asked Hadhrat Basri (rahmatullah alayh) about a man who is engrossed in vice and transgression, yet he hopes that Allah Ta'ala will grant him salvation. Hadhrat Hasan said: “His hope is vain. His baseless hope will not be fulfilled.” Hadhrat Hasan then recited the following aayat of the Qur'aan to substantiate what he had said: “What, is a man who stands up (in Salaat) during the moments of the night, prostrating fearing the

Aakhirah and hoping for the mercy of his Rabb, equal to a disobedient one?”

Minus effort and struggle, hopes for Allah's mercy and for salvation are vain. While Allah Ta'ala is Most Merciful and Oft-Forgiving, the requisite for attaining His Mercy and Forgiveness is to sincerely repent and to pledge never to return to the evil of sin. Sinning on the basis of the idea that Allah Ta'ala ‘will forgive’ is a vain hope inspired by shaitaan.

DEPRESSION AND WORRY

“The cause for depression and worry is sin. It is the effect of disobedience to Allah Ta'ala. Effort should be made to gain the Pleasure of Allah Ta'ala. Depression will then dissipate. There is no other remedy for this.”

(Hadhrat Maulana Ashraf Ali Thanvi)

In addition to Taubah, recite Durood Shareef and Istighfaar in abundance. Insha-Allah, the depression will disappear.

THE FITNAH OF NAFSAANI DISPUTES

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

It is an attribute of people to despise others. The focus is not on one's own defects. People do not reflect on their own faults. Therefore, they generally falter in their opinions and are not prepared to accept the opinion of others.

In a certain Madrasah where great fitnah had developed (between the community and the Madrasah authorities), I advised the staff to immediately resign enmasse and

abandon the Madrasah. If they had accepted this advice, the fitnah would have immediately subsided. The opponents would then have begged for the Madrasah to resume. Since they did not accept this advice, the obstinacy of both sides increased. Thus they are unable to differentiate between Haqq and Baatil.

I always advise my friends to stay aloof from controversies. If a dispute develops, immediately withdraw from the activity. The nafs generally reigns. The objective is the

Ridha (Pleasure) of Allah Ta'ala. If it cannot be achieved from the Madrasah, stay at home and teach one or two students, and the Pleasure of Allah Ta'ala is assured.

(The attitude of many molvis of this era has deteriorated to the rotten level of even seeking the aid of kuffaar courts in money disputes with the Madrasah authorities. Some asaaticah are bent on fitnah. They even enlist Talaba support for their nafsani agenda. In this shaitani process they ruin their dunya and their Akhirat.)

Excessive Indulgence in Mubaahaat (permissibilities)

"Excessive indulgence in *Mubaahaat* creates darkness in the heart, e.g. much laughter kills the heart. On the contrary, Thikrullah creates *noor* in the heart. A person who has devoted some time in seclusion (in Thikr) immediately experiences the spiritual darkness (*of much indulgence in permissibilities*), and such darkness dissipates only by means of Istighfaar."

(Hadhrat Maulana Ashraf Ali Thanvi)

Rasulullah (Sallallahu alayhi wasallam) said:

* "The Mu'min will not attain

THE EVIL EFFECTS OF SIN

"Sin is extremely vile and destructive. It is imperative to always abstain from sin. Sin is most abhorrent. The sinner is disobedient to his Creator. If a person has Imaani perception he will immediately experience the darkness of sin on his heart. The effect of some sins is that *taufeeq* for righteous deeds in the future is snatched away. It is indeed most fearful. Another evil consequence of sin is that one's underlings

the status of the Muttaqeen as long as he does not abstain from permissibilities for the fear of committing impermissibilities."

and juniors (children, students, subjects, etc.) become rebellious.

Another extremely dangerous effect of sin is the development of neglect. One becomes unconcerned. One gravitates from minor sins to major sins and this becomes a cause for kufr. Therefore, one should never become neglectful of Taubah. Immediately hasten to Taubah and Istighfaar."

(Hadhrat Maulana Ashraf Ali Thanvi)

* "Verily laughter kills the heart."

* "Everything has a polish. The polish of the hearts is Thikrullah."

MERRYMAKING & LAUGHTER

Only those who are *ghaaqil* (totally oblivious) of *Maut* and the *Qabar* have the *nafsani* audacity of indulging in merrymaking and rau-

cous laughter. Once when Rasulullah (Sallallahu alayhi wasallam) saw some people indulging in laughter, he commented:

"Remember Maut always and abundantly. It dampens the desire for everything. Had you been doing so (i.e. remembering Maut), then I would not have seen you in
(Continued on page 19)

THE HARAAM PADDLE SPORT

Question

A few days ago my uncle's went out for paddle tennis after Esha. However I did not join them in this haraam activity. A few of my household people inquired as to why did I not join them in this activity.

I responded by saying it is a haraam and a stupid waste of time and money. They responded by justifying it and saying that it is not haraam. Rather it a way of keeping fit and maintaining family ties. I patiently listen to all this rubbish. I responded by saying I am looking at this haraam sport on a whole scale, not stereotyping a certain group and making exceptions.

I asked what about when women play. They said that women will not go close to such a sport. I said are you lying to me or to yourself? I then gave an example of women driving. Initially it was unthinkable for Muslim women to drive. Gradually their modesty and inhibition faded and vanished. Today most of the women of the Ummah are driving. I then said that men play paddle today, tomorrow it will

also be women to play.

I also added that Soo much gambling take place when there is a paddle tournament and Americano Rubbish. They were speechless and had no answer to my response. But they still wanted me to retract my statement which I made in the beginning, namely, "Paddle is haraam". Please advise me on the above. Did I say anything wrong?

Answer

Paddle tennis is haraam just as all kuffaar sports are haraam. Rasulullah (Sallallahu alayhi wasallam) said:

"Every sport of the Mu'min is haraam."

Aggravating and compounding the haraam paddle tennis is indulgence in the haraam act after Isha'. Rasulullah (Sallallahu alayhi wasallam) prohibited even idle conversation after Isha' even if the talk is of a permissible kind.

Your response was entirely correct. Keeping fit in haraam ways is a shaitaani deception.

Maintaining family ties in haraam ways is also haraam. In fact it is Waajib to be aloof from such relatives who flagrantly indulge in haraam under the pretext of 'family ties', and then further compound their evil with the kufr of justifying what Allah Ta'ala has made haraam. They need to renew their Imaan. They dwell in self-deception if they really believe that it is permissible to eat pork to stay healthy assuming the atheist doctors say so.

The evil is aggravated manifold for women who indulge in this haraam act. The gambling is another satanic dimension. In fact, it is a stepping stone to zina. Men and women will mix late at night after their evil, filthy paddle tennis.

Far from retracting your valid objections, it is necessary to sever ties from such vile fussaaq, fujjaar relatives. Your relatives are dangling on the precipice of kufr for justifying an evil which Allah Ta'ala has made Haraam.

MERRYMAKING & LAUGHTER

(Continued from page 18)

this condition (of merrymaking and laughter). Not a day passes, but the Qabar proclaims: 'I am an alien abode; I am an abode of loneliness; I am an abode of worms; I am an abode of darkness; I am an abode of torment.'

In another narration, Rasulullah (Sallallahu alayhi wasallam) said: *"If you knew what I know (of Maut, the Qa-*

bar and Qiyaamah), you will laugh little and cry much, and you will not derive any pleasure from your wives....."

Only those who are completely ghaafil of the dangers and fears from the time of Maut onwards, are able to indulge in merrymaking and derive enjoyment from their futile activities. But in this age even acts of Ibaadat have

been transformed into merrymaking functions. All such fun, merrymaking and enjoyment are the evidence for either extreme deficiency of Imaan or lack of Imaan.

To eliminate such haraam ghaflat (obliviousness) which converts people to atheism, Rasulullah (Sallallahu alayhi wasallam) commanded *Muraqabah Maut*:

"Remember much the Entity which will sever all delights, that is Maut."

SUGAR IS POISON - TOXIC EFFECTS OF SUGAR

- Speeds aging process
- Suppresses immunity
- Disturbs mineral balance
- Raises cholesterol & triglycerides
- Increased risk of Alzheimer's
- Diabetes & hyperglycemia
- Tooth decay / periodontal disease
- Weight gain & obesity
- Candidiasis – yeast infections
- Kidney disease
- Hyperactivity
- Depression & anxiety
- Several types of cancer
- Weakened eyesight
- Osteoporosis
- Coronary heart disease
- Crohn's disease and ulcerative colitis
- Asthma
- Arthritis
- Gallstones and kidney stones
- Hormonal imbalances
- Appendicitis
- Multiple sclerosis exacerbation
- Decreased growth hormone
- Emphysema
- Fatty liver
- Constipation
- Fluid retention
- Headaches & migraines

Source: edibleharmony.com

UNITY OF MUSLIMS

The unity of Muslims is not attainable merely by planning. Allah Ta'ala says: *"It is He Who aids you (O Muhammad!) with His help and with the Mu'mineen, and He instills love in their hearts (for one*

another). If you had to spend (all the wealth) of the earth, you will not be able to create love in their hearts, but Allah has created love among them."

Even if Rasulullah (Sallallahu alayhi wasallam) had planned unity and if he had all the wealth at his disposal, the result would have

been: *"You will not be able to create love in their hearts."* Unity is not the effect of planning. The actual basis for unity is A'maal-e-Saalihah (Virtuous deeds). If Muslims adopt this method, unity will be an automatic acquisition. (Hadhrat Maulana Ashraf Ali Thanvi)

THE ACTUAL MATH-HAB

"The actual Math-hab of a Muslim is the Relationship with Allah Ta'ala. The Muslim's trust on Allah Ta'ala is based on this *Ta'alluq* (Relationship), and this is the root of success (in the dunya

and in the Aakhirat)."
(Hadhrat Maulana Ashraf Ali Thanvi)

This Relationship with Allah Ta'ala is achieved by means of the Taqleed of the Math-habs of the Sunnah. Without adherence to the authentic

Math-habs of the Sunnah, proper observance of the Sunnah is not possible.

THE DUNYA

"The *dunya* (world) is a transitory abode of grief. There is no peace for the Mu'min in this dunya. His peace is in the everlasting Abode of the Aakhirat. Life on earth for the Mu'min will be strewn with grief and worry. However, people seek to make this dunya their jannat."

(Hadhrat Maulana Ashraf Ali Thanvi)

Rasulullah (Sallallahu alayhi wasallam) said: *"This world is a prison for the Mu'min and a paradise for the kaafir."*

IT IS HIS DECREE

"Say: never shall befall us anything except that which Allah has decreed for us. He is our Friend (and Protector), and on Allah should the Mu'mineen have trust."
(At-Taubah, Aayat 51)

Whatever calamity befalls us is from Allah Ta'ala. Not an iota can stir without His command. There is wisdom – Allah's Wisdom – underlying developments, calamities and upheavals. Whenever calamity strikes, hasten with Taubah, Istighfaar and make Sabr and Dua.

THE DECEPTION OF THE MODERNISTS

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“A certain person who has deceptively designated himself ‘No’maani’ to convey the idea that he is from the progeny of Imaam Abu Hanifah is also a camp follower of Sir Sayyid Ahmed Khan. He follows in the footsteps of Sir Sayyid Ahmed Khan. He has authored a Seerat of Nabi (Sallallahu alayhi wasallam) with which the modernists are vastly impressed.

There are two dimensions

of Rasulullah (Sallallahu alayhi wasallam): Nubuwwat and Sultanate. These people have selected only the dimension of Sultanate. Shibli (i.e. No’maan Shibli) has also adopted this dimension while largely discarding the other dimension. While the modernists regard only the political dimension to be of excellence, the reality is that the actual *Shaan* of the Nabi (Sallallahu alayhi wasallam) is Nubuwwat. Sultanate is subservient to Nubuwwat. This attitude is the effect of modernism.

The hearts of these people are bereft of honour for the Deen and for Deeni personnel. In fact, they lack honour for even the Ambiya (Alayhimus salaam), leave alone the Auliya (*which they view with contempt*). Whatever comes into their nafs, they blurt out and write. They have neither *usool* (principles) nor *nuqool* (narrational evidence). They only resort to their deficient intelligence. These people with their corrupt intelligence lack understanding.”

“DO NOT BE DECEIVED”

“Do not allow their wealth and their children to surprise you. Verily, Allah intends to punish them with it (their worldly prosperity) in this world and their souls will emerge whilst they are kaafiroon.”

(At-Taubah, Aayat 55)

The Qur’aan Majeed warns Muslims not to be impressed by the worldly prosperity of the kuffaar. Their scientific and technological strides and progress are of the paraphernalia of this transitory worldly abode. Everything is short-lived here. They will rot in Jahannam. It is most unintelligent for those who believe in the eternal life of happiness of Jannat to be impressed with the *jeefah* (carrion) of this dunya to which the *Kilaab* (dogs) of the world cling.

REASON FOR CORRUPT MORALS

Nowadays the reason for moral corruption is that the Mashaaikh do not engage in teaching Akhlaaq (Moral character). They restrict themselves to *auraad* and *wazaaf*. This is what they regard as the Deen. They have excised all other activities from the Deen. Therefore, the Mashaaikh do not focus on Akhlaaq.

Furthermore, the people are generally pleased with such shaikhs who do not reprimand and rebuke. They only accept gifts. Acceptance of gifts by such shaikhs who do not reprimand and rebuke (i.e. they do not concern themselves with the morality of the mureeds) is like bribery.

(Hadhrat Maulana Ashraf Ali Thanvi)

‘IN HARDSHIP’

“Verily, We have created man in hardship”
(Al-Balad, Aayat 4)

In this worldly life, has Allah Ta’ala despatched man with travail upon travail. Hardship and difficulties of numerous kinds are necessary requisites of this ephemeral worldly life. This dunya is the abode of trial and labour – labour to gain the Pleasure of Allah Ta’ala via *Taa-at* (Obedience) and *Ibaadat*.

Muslims who hanker after worldly perfection and happiness dwell in deception. Accept worldly travails with Istighfaar, Sabr and Dua. Then all difficulties will become purifiers and rewardable acts of virtue.

BEREFT OF IMAAN

Why does a person who professes to be a Muslim, crawl behind and bootlick the kuffaar? Answering this question, the Qur'aan Majeed says:

"If indeed they believed in Allah, the Nabi and that

(Qur'aan) which has been revealed to him, they would not take them (the kuffaar) as friends. But (in reality) numerous of them are Faasiqoon."
(Al-Maa-idah, Aayat 81)

Thus, the likes of Reverend Abraham Bham, MJC carrion sheikhs and many others of

similar ilk who are prominent bootlickers of the kuffaar, especially of the politicians are bereft of Imaan. They are Munaafiqeen of the first order.

FILTH & INTERFAITH

For the munaafiqeen such as Reverend Bham & the NNB Clique of Juhhaal molvis, who promote the kufr of interfaith, the Qur'aan Majeed states:

"Verily, RIJS (FILTH) and Ghadhb (Wrath) from your Rabb has been cast on them."

In addition, Iblees has urinated

into their brains, hence they gravitate to the kufr interfaith ideology of the Yahood and Nasaara whom they obsequiously bootlick for monetary gains and stupid recognition. They are the ones about whom the Qur'aan states are 'Hasabu Jahannam (fuel for Hell-Fire),' and whom have 'been created specifically for Jahannam'.

OUR MISERY

Our misery is the consequence of having abandoned obedience to Allah Ta'ala and His Rasool (Sallallahu alayhi wasallam). Nevertheless, even now if our niyyat is sincere, the aid of Allah will be forthcoming.

(Hadhrat Maulana Ashraf Ali Thanvi)

Sincerity of niyyat results in Taubah and renewal of the pledge of obedience, which are the essential requisites for the aid of Allah Ta'ala.

A TAAGHOOT

Taghoot means shaitaan. (The reference in this Malfooth is to Ghandhi).

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayhi) said:

"A man dwelling in confusion said that the *Taghoot (Ghandhi)* subscribes to Tau-

heed and that he said that he knows that Muhammad is the Messenger of Allah. I said to him: there is a difference between knowing and believing. Mere awareness is of no avail. The requisite is to believe. If he subscribes to Tauheed and knows that Muhammad (Sallallahu alayhi wasallam) is the Rasool of Al-

lah, then why does he not make a declaration of Islam? Why does he not perform Namaaz? Why does he not perform Hajj? Why does he not pay Zakaat? Why does he forbid Qur'baani of cows? Why does he not fast during Rama-dhaan? His averment is plain nonsensical."

Tashabbuh Bil Kuffaar (emulating the kuffaar)

"Abstention from *Tashabbuh* is possible only if one adopts the Aayat: *"They do not fear the insults of those who insult."* Without this adoption one will certainly become involved in emulating the kuffaar. Everything can be achieved by means of *Muhabbat (Love for Allah Ta'ala and His Rasool)*. Without *Muhabbat* salvation from emulating the kuffaar is extremely diffi-

cult. The need is to cultivate love for Allah Ta'ala and His Rasool (Sallallahu alayhi wasallam)."

(Hadhrat Maulana Ashraf Ali Thanvi)

The way of cultivating love for Allah Ta'ala is to strictly follow the Shariah and to adopt the Sunnah, every aspect of it to the best of one's ability. Then the love for Allah Ta'ala will be bestowed as a gift by Him.

A BUZRUG'S KARAAMAT

A Buzrug in his conversation with a king was somewhat harsh. The king taking offence called on the guards to apprehend the Buzrug. In anger the Buzrug also made a proclamation. Suddenly there appeared a huge roaring lion. The terrified king fled from his court, and so did the Buzrug. The Buzrug himself did not expect a roaring lion to come to his aid.

ILM-E-DEEN & SECULAR EDUCATION

Question

In former times, during the period of Imaam Ghazali (Rahmatullah alayh), scholars such as Imaam Ghazali himself, as well as others the likes of Ibn Rushd and so forth, were well versed not only in Islamic studies, but understood concepts found in medicine, mathematics and so forth.

Our Akaabir have, however, expressed their dislike at the idea of introducing "secular education" within the Darse-Nizami system.

My question is, however, forgetting things such as accounting or history- and keeping it strictly on subjects such as mathematics, biology, etc. - what harm would this cause to educate the youth?

For Meerath (inheritance)- one needs to know maths.

Answer

Our Akaabir were never averse to valid and necessary mundane/worldly education. How could they ever have been averse to valid, beneficial worldly education when they were fully aware that Allah Ta'ala sent Jibraeel (Alayhis salaam) to teach Nabi Dawood (Alayhis salaam) the technology of making armour? Nabi Idrees (Alayhis salaam) was a tailor, and some other Ambiya (Alayhimus salaam) also had worldly professions.

Our Akaabir never criti-

cized making wagons, farm implements, cutlery, crockery, building material and the myriad of other things so necessary for worldly life. They did not criticize the manufacture of swords, bows, arrows, shields, armour and other implements of Jihad which are reliant on secular/worldly knowledge.

Our Akaabir severely condemned *western immoral, kufr education*, so do we today. The consequence of western kufr, immoral secular education is the elimination of Imaan or the severe scathing and adulterating of Imaan and the ruin of moral character.

Our Akaabir do not say that making military equipment which requires advanced technology to be haraam. This is a misconception. But pursuing such mundane education at institutions which erode and even eliminate Imaan is never permissible, and this is what the Ulama of all times have prohibited.

Dars-e-Nizaami is a syllabus consisting of Kutub of the Deen. It is not a secular syllabus. This syllabus may not be diluted and corrupted with secular subjects. It will surely be incongruent to even suggest that Dars-e-Nizaami should be introduced in the medical syllabus taught at universities. A person who pursues a worldly branch of stud-

ies is not in need of Dars-e-Nizaami. In fact, it will be an onerous imposition on him. Similarly, a person whose objective is the Akhirat and who desires to devote himself to the Ilm of the Deen may not be compelled to become an engineer. Secular subjects may not be imposed on him.

Those pursuing Darse Nizaami should be only a few who are of such lofty moral character who are prepared to devote (make Waqf) their lives for the Deen and Akhirat and who are prepared to withstand the rigours of poverty and the hardship ensuing in the wake of poverty. They must be such Ulama who will have no mercenary/monetary objectives.

Among the disasters which have befallen the Ummah is the mass churning out of molvis. Nowadays fellows of rotten moral character pursue a corrupted form of Darse Nizaami without understanding and without imbuing the attributes which develop from this Study.

If our Akaabir were opposed to arithmetic, how did they calculate Meerath issues? No one opposes mathematics, biology and technology in general. We oppose western educational institutions which we describe as educational brothels.

A QUR'AANIC MESSAGE

For the interfaith Munaafiqeen masquerading as Muslims, the Qur'aan Majeed says:

"What! Is the one who walks

upside down on his face more rightly guided than the one who walks upright on Si-raatul Mustaqeem?"

(Al-Mulk, Aayat 22)

Reverend Abraham Bham and his moron clique of molvis are walking upside down on their faces licking the boots of their Yahood and Nasaara paymasters.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 11)

paid the Mehr with the coin, then you may decide to sell it or keep it. Comparatively speaking, the value 12 years ago was peanuts. Today the value of a Kruger rand is more than R50,000.

Q. If I receive my Mehr today, that is 12 years after the Nikah, do I have to pay Zakaat for the past years?

A. No, there is no Zakaat for the past years for unpaid Mehr.

Q. The estate of our marhoom father was finalized only 8 years after his demise. We received our shares only this year. Do we have to pay Zakaat for the past years?

A. No, Zakaat is not paid for the past years on inheritance.

Q. In Jamaat Salaat should the muqtadis also recite the Takbeer?

A. Yes, they should recite the Takbeer and everything except Qira't.

Q. A latecomer (masboog) joined the jamaat after the Imaam made Sajdah Sahw. Is his Salaat valid?

A. His Salaat is valid.

Q. Is it permissible to give Zakaat and Fidyah to a Shi-ah?

A. It is not permissible. The obligation will not be discharged.

Q. If the wudhu of a musalli in the first saff breaks, what should he do in a large Musjid when there are many rows behind him?

A. He should leave the saff. It is permissible to cut through the saffs behind him.

Q. A man wants to cut off the water and electricity supply of his ex-wife. According to him she is not paying for the water and electricity she is using. Is it proper for him to do so. They were married for many years and have a few children.

A. Cutting off her water and electricity supply will be of the worst kind of **zulm**. Rasulullah (Sallallahu alayhi wasallam) said:

"Whoever gives someone water to drink in a place where water is available plentiful, his reward is like emancipating a Muslim slave. And, if he gives someone water to drink where water is not freely available, then it is as if he has brought to life a dead Muslim."

It is absolutely intolerable and unacceptable that a man threatens his children's mother with deprivation of water. All his ibaadat, if he has any, will go to waste. This will be **zulm** of the worst kind. A prostitute was forgiven and granted Jannat for having given a dog some water to drink. But here a man threatens to deprive the mother of his children from water. Indeed he is a stone-hearted, cruel brute.

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SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY. SUPPORT THE WAAJIB MAKTAB PROJECT. SUPPORT THE PROGRAMME OF ISLAM TO RECLAIM THE LOST CHILDREN OF THE UMMAH

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**Jumadal-Ukhra 1446
December 2024**

**ZAKAAT NISAAB R 11,000
MEHR-E-FATIMI R 27,500**



"VOICE of ISLAM"



Roses have
thorns!
The Haqq too
has thorns!
"We strike
baatil with the

Haqq. Then it crushes the
brains of baatil." (Qur'aan)

"...On them is
the Wrath of
Allah because
they preferred
this worldly
life over the
Aakhirat."
(Qur'aan)

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UMRAH AND NAFL HAJJ NOT PERMISSIBLE

A Brother from UK who had performed his Fardh Hajj explaining his observation, says:

"My heart was grief-stricken by some of the disgusting abominations that I witnessed in the Haram Shareef. For example, the Saudi authorities issue a passport card with one's photo to each pilgrim. They have made it compulsory to have it always on display by attaching it to a lanyard which one is meant to wear like a necklace. Security guards are posted everywhere to ensure that no one enters the Haram Shareef without one's Haraam photo on display. Countless

Musallis are forced to have one's photo on display while praying or performing the Hajj or Umrah rites. Most, however, don't seem to see anything wrong with this. I was stopped several times as I tried to sneak into the Haram Shareef amongst the intense crowd without the Haram passport on display.

The ikhtilaat (mingling) between men and women in this most sacred of places is absolutely horrendous. Men and women brushing past each other physically is a common and unavoidable reality. In such a context, the reports of many women being aghast and surprised at some of their bodily protrusions being groped and fondled with is indicative of their Nuqsfil Aql (*Intellectual deficiency as stated by Rasulullah – Salallahu alayhi wasallam*).

For those who still understand the horrendous degree of perversion involved in the severe ikhtilaat that has become commonplace at the Haram Shareef, it is a big proof and vindication for the Sahabah radhiyallahu anhum initiating the ban on women attending even the most sacred and spacious of Masjids.

The scope for Fitna is even greater in other sacred sites
(Continued on page 17)

THE EVIL OF FOOTBALL

Claiming that football was played during the time of Rasulullah (Sallallahu alayhi wasallam), Mufti Sayed Abdul Jalil, commenting on a Hadith, says in his *Nikaatud Duraari Volume Five*:

"It is permissible to play soccer/football"

In *Maraaseel Abu Dawud* there is a narration stating

that Hadhrat Umar saw these people playing football. He said, "If they were not seen playing football in the time of Rasulullaah then they would have been removed from Madinah." Anyway, from this, the permissibility of football is established, on condition that it is played whilst remaining within the limits of the

Shari'ah and the Satr is covered and no disturbance is caused to the obligations of the Shari'ah. This is because there is an element of exercise in it, which adds weight to the permissibility.

Allamah Shaami also supports this in *Kitaab al Ha*

(Continued on page 16)

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Q. What is the status of embracing and shaking hands on the Day of Eid?

A. It is bid'ah and forbidden.

Q. Some people shake hands after Fardh Namaaz and some even do so before the Namaaz. Is this permissible?

A. These practices are bid'ah and not permissible.

Q. My husband does not allow me to visit my parents. Is it not my right to visit them once a week?

A. If your husband has no valid reason for prohibiting you, then he is committing zulm and will be punished by Allah Ta'ala. Nevertheless, it remains incumbent for the wife to obey her husband. If she insists on her rights, the marriage could end in Talaaq. Thus, you have to decide whether Talaaq or Sabr is better.

Q. Is it permissible to moisten the kafan with Zam Zam water?

A. Zamzam water is sacred. It should not be used to moisten the kafan. The body putrefies.

Q. I have many cows for milking. How should I pay Zakaat on the cows?

A. If the cows are for milk purposes, then there is no Zakaat on the cows.

Q. 40% of a person's money consist of haraam and 60% halaal. Does he pay Zakaat on the total amount?

A. He has to pay Zakaat on 60%. It is Waajib to give the 40% as Sadqah to the poor.

Q. I want to make a gift of a property to my nabaaligh daughter. It is said that a gift is valid only with qabdah

BID'AH HASANAH?

Q. Please explain the concept of bid'ah hasanah of Imaam Rabbaani Mujaddid Alf-e-Thaani (rahmatullah alayh) in the light of the Naqshbandiyyah Silsilah. It is clear from his writings that he was against even bid'ah hasanah. But isn't doing muraaqabah on the Lataaif, Qalbi Thikr, etc. forms of bid'ah? Since he was a senior and a main Shaikh of the Naqshbandiyyah, his stance against bid'ah hasanah seems contradictory.

A. Mujaddid Alf-e-Thaani (rahmatullah alayh) was a Mujaddid and a great Wali of Allah Ta'ala. Whether people understand his opposition to bid'ah and his rejection of bid'ah hasanah or not, they should simply accept that this illustrious Buzrug knew exactly what he said, and that his view is correct.

The *ashghaal* (spiritual practices) of the Auliya are not bid'ah hasanah. Since the contemplative exercises of the Auliya of the Four Silsilah are not acts of the Deen, the classification of bid'ah hasanah is not applicable. These exercises are in the category of remedies. These are spiritual remedies. They are not acts of ibaadat which are

the *Maqsood* (Objective). They only facilitate achievement of the *Maqsood* which is the permanent remembrance of Allah Ta'ala.

However, in our era the bogus khaanqas are conveying the idea of these *ashghaal* and innovated forms of *athkaar* being Sunnah acts. In view of this erroneous idea, these *ashghaal* and *athkaar* have now also become *bid'ah sayyiah* (evil and sinful acts). Similarly, the act of *bay't* has been elevated to near-wujoob and is considered to be among the *Maqaasid* (incumbent objectives) in Tasawwuf, hence it too is bid'ah.

The bid'ah which the Mujaddid criticized are acts which are presented as deeds of ibaadat and of Sunnah proportions when in reality they are not deeds of ibaadat and Sunnah, e.g. moulood, urs, etc. Thus, there is no contradiction. Any new act given the form of ibaadat when in actual fact it is not ibaadat cannot be given validity by terming it bid'ah hasanah, hence Hadhrat Mujaddid said that he 'sees only darkness in bid'ah'. He did not regard any of the innovations to be bid'ah hasanah.

(possession). How should the gift be made for a minor for it to be valid?

A. It will suffice to state that you have gifted the property to

your minor daughter. Your *qabdhah* will suffice.

Q. Is it permissible to give one's Zakaat to one's brother?

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A. If the brother is deserving, one may give one's Zakaat to him. It is not permissible for a person to give his Zakaat to his parents, children nor may a husband give his Zakaat to his wife and vice versa.

Q. *Can a woman (unmarried or otherwise) wear simple jewellery, such as a simple bracelet, when leaving the house, just out of habit and not with the intention to attract attention, even though it may be seen by others as she moves about.*

A. No, a woman may not wear any kind of jewellery outside her home if it will become visible.

Q. *These days we see a lot of Palestinian awareness products being sold, such as jewellery, tee-shirts etc. Can a girl wear these Palestinian bracelets to school etc.?*

A. In fact, all these Palestinian products are not permissible for even males. These products are the money-making stunts of morons who are cashing in on the misery and blood of the Palestinians.

Q. *Can females apply a very subtle smelling perfume, such that it is not smelt by others unless they come extremely close to her. This would of course be applied for hygiene purposes, and not to attract males when exiting the house.*

A. Even if she applies the type of perfume you have described, she will be labelled an 'adulteress' in terms of the Hadith if she goes out of her home.

Q. *Is scented deodorants etc. permissible for females?*

IMMORALITY IN THE MUSALLA

Q. *Do advise us on the following issue:*

What should our approach be as musallalis of our Musallah (Eldoraigue in Centurion). Our imam, because of his relationship with some influential people in the locality allowed a nikah in the musallah where ladies also attended after which the couple were seen in full view of all embracing, exchanging bouquets of flowers, videos and photos were also taken. Free mixing between men and women was also allowed. The imam has been complacent in many as-

pects and the mutawalis also don't seem to be affected.

A. It is the obligation of the Musallis to prevent such immoral acts of zina being perpetrated in the musalla. The faasiq imam should be dismissed. When acts of zina are committed right inside the Masjid/Musalla and then the haraam function and practices are regarded as acts of the Deen, then it testifies for the kufr of these miserable people who profess to be Muslims. This type of imam is among the Signs of Qiyaamah.

A. Scented deodorants outside the home are in the same category as perfumes. When going out, it is haraam.

Q. *I seek your guidance on the following matters related to our school practices. Using Takbeer in Place of Clapping: In our Muslim-managed school, we have replaced clapping hands during programs or prize distribution with saying 'Takbeer' on stage. Is this practice appropriate from a Shariah perspective?*

A. The practice as described by you is making a mockery of the Name of Allah Ta'ala. Takbeer should not be proclaimed for the type of frivolous, kuffaar-type activity mentioned by you. Takbeer is Ibaadat with which it is not permissible to trifle. In fact it is not permissible to proclaim Takbeer to wake up a person for even Tahajjud or Fajr Sa-

laat. For this reason such alarm clocks chiming Takbeer, Tasbeeh and the Athaan to wake people are not permissible.

Q. *Urdu Week Celebrations and Iqbal Sahab's Poetry: During our Urdu Week celebrations, we use and praise the poetry of Iqbal Sahab. However, I recently came across a scholar's opinion stating that we should refer to him as 'Dr.' instead of 'Allama.' Is it permissible to read and appreciate his poetry in this context, and how should we address him, and what is nasihat to me in this regard?*

A. Iqbal was a faasiq. Praising a faasiq causes the Arsh of Allah Ta'ala to shudder. He was not an Allaamah. His poetry should be discarded.

Q. *Ten years ago I hit a servant. Should I now apologize to*

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him?

A. Sin does not become old and Allah Ta'ala does not forget. It is Waajib for you to seek forgiveness from the person and to make him happy by giving him something.

Q. The Imaam is a Saahib-e-Tarteef. When he led the Asr Salaat today he forgot that he still had to make qadha of two earlier Salaat. Should he and the musallis repeat their Asr, Mahgrib and Isha?

A. Since the Imaam had forgotten about the issue and did not remember it whilst leading the Salaat, everyone's Salaat is valid.

Q. I am about to get married. While I want a very simple Nikah and that is also the desire of the boy, my parents insist on having a big affair in a hall. What should I do?

A. Rasulullah (Sallallahu alayhi wasallam) said that it is not permissible to obey anyone in anything which is sinful. Obedience to Allah Ta'ala is incumbent. Therefore, ignore the haraam demands of your parents and do not agree to what they say regardless of their annoyance.

Q. Is it necessary to have wudhu when reciting the Qur'aan from an app., and when teaching it?

A. Wudhu is necessary. Furthermore, reciting the Qur'aan Majeed and teaching it from an app is highly disrespectful to the Kalaam of Allah Ta'ala.

Q. Is it permissible to delay the Jamaat Salaat to accommodate Jalsah speakers?

A. Salaat should not be delayed to accommodate these

'JUDGEMENTAL'?

Question

Why is The Majlis judgmental? Everyone differing with you is a faasiq, faajir, etc. Does Islam allow us to be judgmental? Please elaborate.

Answer

In fact, it is Waajib to be judgmental. The primary basis for being judgmental is the Qur'aan. In this regard, Allah Ta'ala sates:

"O People of Imaan! When a FAASIQ comes to you, then verify (whatever he claims) lest you should harm people unknowingly, then regret what you had done."

(Al-Hujuraat, Aayat 6)

The command is to **judge** the reporter. Is he a **faasiq** or an **aadil**. What is the basis for ascertaining the **fisq** and **fujoor** of a man in order to label him a **faasiq**? It is the Shariah. A person who is in fla-

grant violation of the Shariah is a **FAASIQ** in terms of the Law of Allah Ta'ala. Hence, we shall judge a man on the basis of the Criterion of the Shariah and label him either a **FAASIQ** or an **Aadil**.

A condition for the validity of the testimony necessary for establishing the new moon, is the **adaalat** of the witnesses. The testimony of a **FAASIQ** is **mardood** (rejected). Thus the pre-condition is to ascertain whether the chap is a **FAASIQ** or an **Aadil**.

The Qaadhi has to compulsorily ascertain the Deeni bona fides of witnesses. He has to determine whether a person is a **FAASIQ** or an **Aadil**. There are many issues which compulsorily require being **judgmental** which is a requisite ordained by Allah Ta'ala, and which is of imperative importance in the determination of Shar'i issues.

wasteful, bid'ah jalasahs.

Q. Are powerpoint presentations good for a Madrasah?

A. The powerpoint presentations are **shaitaaniyat** acquired from westernism. Never should a Madrasah adopt such **shaitaani** activities.

Q. Some heirs want their shares in a property to be paid immediately. Some heirs do not want to sell the property. Also they are unable to pay the others for their shares. What should be done?

A. In the circumstances explained by you, it is incumbent to sell the property and pay all

the heirs. Those who do not want to sell, have to either pay the others their shares or agree to sell. They may not deny the rights of the heirs.

Q. Is it permissible for a Muslim to slaughter an animal for ritual practices of kuffaar?

A. It is haraam for a Muslim to slaughter animals for any **kuffaar** ritual.

Q. A lady who does not qualify to receive Zakaat, nevertheless, accepted Zakaat funds. She spent all the money and now realizes her error. Does she have to repay the Zakaat? She now is genuinely poor

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and does not have the funds for repayment. Can she repay in instalments? Must she return it to the agency who gave it to her or can she give it directly to poor Muslims?

A. She should repay the Zakaat when she is by the means. At the time of accepting it, she was not entitled to it although the Zakaat was discharged. Nevertheless, from her perspective she had sinned by accepting it, hence the debt remains on her.

Yes, she may repay it instalments and give it to people who are genuinely entitled to accept Zakaat.

Q. I have zakaat and I was advised by an aalim that in order to give this money to my aged mother who is in need, I should make tamleek by looking for a poor person who is in need of zakaat; have a gentleman's agreement with him that once I give him my zakaat, he will keep a portion for himself and return the balance to me so that I can give to my mother. May I do this?

A. The aalim who have advised you is setting you up for Allah's punishment. This fraudulent hoax 'tamleek' is not permissible. The Zakaat will not be discharged.

Q. Is it permissible to give non-halaal food to my non-Muslim workers?

A. It is not permissible to feed haraam food to even animals. It is not permissible to give haraam food to non-Muslim workers.

Q. A relative passed away last year. His family invited us to

MASNOON I'TIKAAF OR 'TABLIGH'?

Question

During Ramadhaan the Tabligh Jamaat people canvass for spending the days in tabligh. It is their belief that spending the last ten days in tabligh is more rewardable than the Masnoon I'tikaaf. Is such a belief valid? Please comment.

Answer

Tablighis have become extremely deviant. They lack *ikhlaas*, and compound this great deficiency with ignorance, hence they fabricate corrupt beliefs and bid'ah practices. It is extremely vile to believe that their innovated methodology of 'tabligh' is superior to the Masnoon I'tikaaf of Ramadhaan.

While it is not reprehensible to abstain from the Masnoon I'tikaaf, it is haraam to believe that the tablighi jamaat method is more rewardable. Only Allah Ta'ala knows which act is more rewardable. This depends on circumstances and only Allah Ta'ala can judge the issue of Thawaab (reward).

The *ghulu* (haraam ex-

tremism) of the tablighis threatens to make the Jamaat a bid'ati cult such as the Barelwis. In fact, they believe that spending months at their respective markazes is superior to even Hajj. Such a notion is dangerous for Imaan. While it is possible for a person to receive more thawaab for perhaps assisting a Muslim in hardship than a person who goes for Hajj, it will be vile to claim that charity/sadqah is more rewardable than Hajj. In a given situation one act, be it Nafl, may have more thawaab than even Hajj or even Jihad. But such knowledge is exclusive with Allah Ta'ala. It is not permissible to compare one act with another deed and to issue a categorical ruling regarding the superiority of a specific deed of virtue.

When the bounds of the Shariah are exceeded then one enters into the domain of haraam *ghulu*. The Qur'aan Majeed states:

"These are the limits of Allah. Whoever transgresses the limits of Allah has indeed oppressed himself."

a 1 year khatam which according to mine and my husband's understanding there is no such thing in the Shariah. The problem is if we don't go, the family will be offended. What should we do in this situation?

A. You should do what Allah Ta'ala has commanded. You should follow His Shariah.

You are required to gain the Pleasure of Allah Ta'ala, not the pleasure of others, especially of those who invite you to bid'ah. The khatam is bid'ah and haraam. It is not permissible to attend regardless of their displeasure.

Q. Some one forgot their laptop at the place where I am employed. The boss gave it to

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me. May I use it?

A. A notice pertaining to the lost item has to be incumbently put up in the store. The item has to be kept in trust for at least a year. After a year if the owner has not appeared, it should be given to the poor or you may purchase it for its fair value and give the money to the poor. However, if after giving it to the poor, the owner comes, then you have to pay him the value of the item if he demands it. You will then get the reward for the charity.

Q. I currently work at a recycled company. I receive 10% on the Monthly Profits. The profit is determined by Financials. I've noticed that in the Income Statement there's a column "Other Income". This income is "Profit Received" from the monies that are sitting in the FNB Islamic Account. My conscious is pricking me because this could be "interest received" What should I do?

A. The so-called 'profit' from the so-called 'islamic' account is interest. It is haraam. It has to be compulsorily eliminated by giving it to the poor.

Q. There is a Muslim school, so to call, which is taking place inside the Masjid. Ulama are running it. Is it permissible?

A. The so-called Muslim school is not permissible inside the Masjid. The Masjid is dedicated for the Ibaadat of Allah Ta'ala. Secular subjects may not be taught in the Masjid. It is not permissible to even talk about anything worldly in the Masjid. The so-

A SATANIST WITCH

Question I seek your guidance on a matter concerning a woman who claims to possess special spiritual powers. She alleges that these powers were bestowed upon her by a pious individual.

Furthermore, she asserts that she has two Muaqqils, who offer her guidance and advice (naseehat) on various matters. She shares these advisories and spiritual practices (amaliyaat) with others through a WhatsApp group.

I request your clarification on the validity of such claims. Is it possible for a woman to receive special spiritual powers or have Muaqqils as guides? Your insight on this matter would be greatly appreciated.

Answer

The woman is a Satanist witch. She is possessed by shaitaan who is inspiring her with falsehood which she utilizes to ensnare ignorant people. Her talk of 'muaqqils' is shaitaani deception. This woman is not a Muslim. One who dabbles with satanism or with sihr (black magic) and the like loses his/her Imaan.

Beware of becoming a victim in her satanic snare. Her advices are shaitaani and will drive people into paranoia. Stay far, very far from this evil witch. A person who crosses paths with this evil witch should recite Surah Falaq, Surah Naas and Aayatul Kursi.

called 'ulama' running this haraam outfit in the Masjid are agents of Iblees.

Q. In a fight with my husband, I demanded that he gives me Talaaq. In response he said that I should return the Mehr. I immediately gave back the Mehr which he accepted. What is the state of our nikah?

A. Khula' has taken effect. One Talaaq Baa-in has come into effect. The Nikah has ended. You are in your Iddat. After expiry of the Iddat, you will be free to marry anyone of your choice.

Q. Is a woman who is observing Iddat due to Khula' entitled to maintenance?

A. Yes, maintenance for her is Waajib during the Iddat period.

Q. Who is a faasiq?

A. A faasiq is one who sins flagrantly in public. He does not conceal his sins. Thus a person who shaves his beard is a faasiq.

Q. If a woman's ankles are exposed during Salaat, will her Salaat be valid?

A. If a woman's ankles or part thereof are exposed, her Salaat will not be valid.

Q. Can a husband refuse to pay maintenance to his disobedient (naashizah) wife? She refuses to fulfil his conjugal rights?

A. Literally 'naashizah' refers to a wife who is disobedient to her husband in lawful instruc-

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tions and desires. However, in terms of the Shariah, a wife is a *naashizah* only if she leaves the house without the permission of her husband. As long as she remains in the home, her disobedience is not valid grounds for denying maintenance. Her *nafqah* remains *Waajib* while she is in the house.

Q. *I have never been on Jamaat before. Today, with the intention of joining the Jamaat at my local mosque, Masjid Hilaal in Overport, I went to the local markaz with my sleeping bag. Upon entering, I was approached by the mosque caretaker, who began questioning me about my purpose for being there, along with a series of other inquiries I wasn't prepared to answer.*

I intended to keep my intentions private, solely between myself and Allah. Nevertheless, I explained that I wanted to join the Jamaats stationed at the mosque. I proceeded toward the elevator, but the caretaker stopped me and informed me that I wasn't allowed to go upstairs. When I asked if I was being denied access to the upper floors, he confirmed this. Feeling unwelcome, I decided to leave the mosque.

Are such man-made rules part of Islam? It appears that the facilities are reserved exclusively for a select group affiliated with the Shura Jamaat, leaving others feeling unwelcome. Shouldn't the mosque be a space open to all who wish to worship and serve Allah?

VIRTUES OF OLD AGE

Question

In a Hadith narrated by Hadrath Anas (Radhiyallahu anhu), the following facts about old age are mentioned:

No one reaches forty years in Islam except that Allah protects him from madness, leprosy and insanity.

When a Muslim attains the age of 50 years, Allah Ta'ala decrees that his Reckoning will become lighter.

At 60, his ability to acquire Taqwa is augmented and he attains Divine Proximity more readily.

At 70, the inhabitants of the Heavens (Malaaikah and others) are ordered to love him, thus they increase Dua for him.

At 80, only his virtues are recorded. His sins are forgiven, and his lapses are not recorded.

At 90, all sins, past and future, are forgiven. He acquires a blanket pardon. He is granted the right of intercession (shafa'ah) on behalf of his family. He is awarded the

lofty titles of Ameenullaah (the Trustee of Allah), and Aseerullahfil Ardh (the Prisoner of Allah on earth). This stage of old age is known as Arzalul Umr. The deeds of virtue which he used to practice during his early days, but is now unable due to old age, are perpetually recorded in his Book of Deeds.

Does the above also include such elderly people who trim the beard much less than a fist length, watch television, skip salaah and indulge in other sins as well?

Answer

Most certainly the Hadith does not cover faasiq old men whose brains are corrupted with fisq and fujoor. About such vile men Rasulullah (Sallallahu alayhi wasallam) said:

"The worst of your old people are those who imitate young people."

The Hadith refers to such old people who were pious in their young days.

A. No one may be prevented from a Masjid without valid Shar'i reason. The caretaker was obviously following the instructions of his deviate Tablighi bosses who are using the Deen to promote the dictates of their nafs. These tablighis are insincere. You should not join any of the two hostile factions. They are in the tentacles of shaitaan. They

are making a mess of the Deen with their nafsaniyat being projected under Deeni cover.

The caretaker is a paid worker. The poor chap has to look after his job. The fat tablighi cats sitting in the office are the agents of Iblees.

Q. *In all our Musjids in Gambia the Athaan is called from inside the Masjid. A microphone is used. Is this permis-*

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sible?

A. It is Sunnah to proclaim the Athaan from outside the Musjid. This permanent abandonment of the Sunnah is not permissible. The act in Gambia is bid'ah. The bid'ah of proclaiming the Athaan from inside the Musjid should be eliminated by those who have the power to do so.

Q. Is the Antenuptial contract and Tafweedh document prepared by Darul Ihsaan valid?

A. The entity Darul Ihsan is a deviate modernist clique. Do not use any of their documents prepared. Antenuptial contract which excludes the accrual provision is necessary to enable one to have an Islamic

Will. Tafweedhut Talaq is permissible. Nevertheless, do not acquire the services of the deviate entity.

Q. Can I give my share of inheritance to my cousin?

A. Dealing in inheritance shares is not valid prior to finalization and possession. Only after having taken possession of one's share, may one do with it whatever one desires.

Q. I want to go for Tabligh 3 days every month, but my wife objects. She does not want to be left alone with the small children at night. What should I do?

A. In these times of crime and fitnah it is not at all advisable to leave the wife and children alone to go on an unnecessary journey. The tabligh outing is unnecessary.

Q. The earnings of my in-laws are haraam. Do I have the right to forbid that my children go to their grandparents? If they go there, they will be given haraam food. What if my husband insists that the children visit their grandparents?

A. Your husband does not have a Shar'i licence for insisting that the children should visit their grandparents in these circumstances. Do not allow your children to go and contaminate their Imaan with haraam food. If the grandparents are keen to meet their grandchildren, they should come to your home.

Parents who have concern for the Deeni interests of their children, should not allow the children to mingle with even

their cousins nor should they visit relatives where the environment is un-Islamic.

Q. Is it necessary for a wife to get permission from her husband to spend her own money?

A. Yes, it is necessary. Rasulullah (Sallallahu alayhi wasallam) instructed that the wife should consult with her husband and gain his permission.

Q. Can a woman who intends becoming a second wife give up her right to equality?

A. Yes, she may do so. However, she still has the right to reinstate her rights despite the initial agreement.

Q. Is it allowed to be an Imaam of a tablighi Masjid that is connected to Nizamuddin or Raiwand, but in another country?

A. Whenever you go to any Musjid, do not be concerned who the Imaam is. Do not make enquiries about the Imaam. Just perform your Salaat and leave silently. By becoming concerned with who the Imaam is or whether he is a Nizamuddin supporter or a Raiwand supporter or a faasiq, etc., you will develop a holier than thou attitude – an attitude of takabbur and ujub.

The purpose of going to a Musjid is to perform Ibaadat. Have this uppermost in mind. Do not be concerned with any other issues. Whether it is permissible to appoint a tablighi imaam or a non-tablighi one, should not be your concern. It is a futile concern because you are not

DIVORCEES AND INHERITANCE

Q. A husband divorced his wife during his maradhul maut (last illness). Is she entitled to inheritance. Recently a woman claimed inheritance from her ex-husband, and the High Court granted her the right to inherit. What does the Shariah say in this matter?

A. The Talaq issued during Maradhul Maut is effective whether it is Talaq Raj'i or Talaq Baa'in. If the husband dies before expiry of her Iddat, she remains his heir and will inherit a wife's share. If he dies after expiry of her Iddat, she will not inherit. A court's order in conflict with this law of the Shariah is *baatil* (baseless, null and void). The woman will not be entitled to the money. The money will be haraam for her. If she believes that her action is valid, she loses her Imaan and becomes a *mur-taddah*

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the one who appoints the imaam. It is of imperative importance for a person to be concerned with his own islaah/moral reformation. This concern demands that one should not become involved with the issues of others.

Every person has mountains of sins. If he reflects, he will feel ashamed of his own sins. Then he will become blind to the sins of others.

Q. I would like to know if its an act of kufr if a parent sends their child to a government school where bible studies are imparted. The school doesn't want to stop the Bible studies but rather says that the Muslim child shouldn't pay attention and can do their own thing in class while the studies are going on. Is this kufr on the parents part?

A. Yes, it is kufr. The parents are evil. They have no regard for the Imaan of their children

because they themselves have no concern for their own Imaan.

Q. A relative brings a non-Muslim woman to recite her prayer/amal at his shop. He believes that black magic has been done to him therefore, black magic may be fought with black magic. Is his reasoning right?

A. Your relative has lost his Imaan. It is haraam and kufr to have a kaafirah to recite the kufr incantations of her sihr. Your relative should abandon the evil, renew his Imaan and his nikah.

Q. My mother is suffering considerable pain due to her sickness. But she refuses to see a doctor. She claims that it is her Shariah right to refuse medical treatment. Can we apply pressure on her to submit to medical treatment?

A. Your mother is correct in maintaining that it is her Shar'i right to abstain from medical treatment or not to be treated by anyone. Your fear is unfounded. If her health deteriorates, it will be by the decree of Allah Ta'ala. You have no right to violate her Shar'i right.

Q. Can a woman ask for khula' without having a valid reason?

A. If a woman seeks to end the marriage whether by Khula' or Talaaq without valid reason, then she will be severely punished in the Aakhirat. She will not enter Jannat without first being punished.

Q. My deceased father is sur-

vived by four daughters, three sisters and a son of his brother. There are no other relatives. How should his estate be distributed?

A. Two thirds are for the 4 daughters to share equally, and one third is for the 3 sisters to share equally. In this case the nephew does not inherit.

Q. The Imaam stood up for the fifth raka't without having sat in the fourth raka't. Is the Salaat valid?

A. If the Imaam stood up for the fifth raka't without having sat in the fourth raka't, but returned to the fourth raka't before making Sajdah of the fifth raka't, then he should make Sajdah Sahw. The Salaat will then be valid.

In this same scenario if he completed the fifth raka't with Sajdah, then the Fardh has to be repeated.

Q. We have a funeral custom in Ghana. After burial people are invited to a feast. Is this a valid Islamic practice?

A. The funeral custom you have explained is bid'ah and haraam. It is not permissible to eat such food.

Q. A man has 5 sons. In one of his properties one son was living with his children. This son died while the father was still alive. The deceased son's family continued living in the house. The father has now died. What is the status of this house? Will it be for the family of the deceased son?

A. The house will be inherited by the four living sons and any other heirs, e.g. parents and wife. The family of the pre-

POLLUTING ILM

Narrating from some senior, Imaam Shaafi' (Rahmatullah alayh) said: "Do not pollute your *Ilm* (Knowledge of the Deen) with the *zulmat* (darkness) of sin. You will then not be cast into confusion in the darkness of the *Siraat* while the People of *Ilm* will pass over swiftly and in comfort in the *Noor* of their *Ilm*." That is: those Ulama who did not peddle their knowledge for the despicable motives of the nafs and the carrion goals of the dunya.

Questions and Answers

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-deceased son are not inheritors in this case.

Q. A father gave a property as a gift to one of his sons. After a few years, he wants to take the property back. Is it permissible?

A. A gift may not be taken back. Rasulullah (Sallallahu alayhi wasallam) said that a person who takes back a gift is like a dog which licks up its own vomit.

Q. My father gifted me a house, but he is in control of it. He collects the rent and sees to the upkeep, etc. of the house. Is the gift valid?

A. The gift of the property whose rent is collected by your father is not valid. The validity of a gift depends on possession and unfettered control. Since you did not have possession of the house, it still belongs to your father.

Q. I had mistakenly accepted a gift from a nabaaligh girl pupil. I have not used it, but I cannot find her. The family has moved to another city. What should I do with the gift?

A. You have to make more effort to locate the girl. If you

are unable to locate her or her parents, then keep the gift by you for at least a year in the hope of finding her. After the year give it to a poor Muslim or you may use it and pay its value to a poor person.

However, if after having given it as Sadqah to a poor person, the girl is found then you should explain to her what you had done. Obviously she will accept it. Assuming it was a lost item which you had found, then after giving it as Sadqah if the owner surfaces and demands the item, then you will have to pay for it and you will get the thawaab of the Sadqah.

Q. Is the Salafi Jamiat of South Africa a reliable body of ulama?

A. All Salafi entities of whatever hue and mould are deviates. They are bereft of true knowledge of the Deen while they portray themselves as experts. Beware of their devious arguments which are designed to scuttle the Sunnah which is confined to the ranks of the Ahlus Sunnah Wal Jama'ah. Salafis are excluded from the Ahlus Sunnah. They are plain morons masquerading as authorities of the Sunnah.

Q. An ustadha who lives in Canada, in her fatwa says that it is permissible for women to attend a mixed gym if there is no music, if they are dressed modestly and if the intermingling is 'conservative', that is, it should be cordial. This fatwa is surprising. Is it correct?

A. The 'ustaadha' you mention is actual a *shaitaanah* (a she-devil). She is among the *Habaailush Shaitaan* (Traps of Iblees) which Allah Ta'ala had granted shaitaan in response to his supplication on the occasion when he was ignominiously kicked out of the heavens to lead an accursed life of deception and villainy on earth. Shaitaan enlists these types of moron, lewd women to ply his trade of deception. Every Muslim whose thinking ability has not been cast into disequilibrium by westernism will understand that the copro-fatwa of the shaitaanah is the effect of mental dissonance. The Imaani conscience of a Mu'min suffices to rebuff the rubbish fatwa of the shaitaanah.

Q. Is it permissible to say: 'Ya Ghauth Mada!' when making dua?

A. It is not permissible to proclaim: 'Ya Ghaus madad! When making dua. It is shirk/kufr to say so.

Q. Clothing was washed with scented substances and perfume was applied before Ih-raam. However, the fragrance remains on the clothing. Is there any penalty?

A. The clothing was washed and perfume applied before entering into the state of Ih-raam. Therefore the fragrance does not matter. There is no penalty.

Q. May a clean pair of sandals be worn when making Sae of Safa and Marwah?

A. A clean pair of sandals may be worn for Sae.

HUBB-E-DUNYA

Imaam Shaafi' (Rahmatullah alayh) said: "The one who despite having *hubb-e-dunya* (worldly love) in his heart, claims to have the love of Allah, is a liar."

These two attributes are opposites and cannot subsist in the same substratum at the same time.

Questions and Answers

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Q. Is the Dumm-e-Shukr the same as one's annual Qur'baani?

A. Damm-e-Shukr is not the usual annual Qur'baani. It is the Waajib dumm for having performed Hajj Tamattu'. Although Qur'baani is not Waajib for a Musaafir, nevertheless, it remains a meritorious act, and the Qur'baani may be made anywhere.

Q. Is Dayyuth mentioned in the Hadith restricted to adultery & fornication only, or does it encompass wider conduct, such as: the mahaarim allowing their womenfolk to show beauty in public, applying perfume & putting on make-up when going out, leaving the house wearing tight and attractive clothing, mixing freely with non-mahrams, etc.?

A. A person who commits fornication is a Zaani, not a

Dayyuth. A Dayyuth is a husband who allows his wife/daughters/mahram females to speak with males. It is of no significance for such a man if his mahram females converse with other men. A man who permits his wife to commit the immoral acts listed by you is worse than a dayyuth. He is a khinzeer.

Q. One travels from City A to City C which is safr distance (more than 77 km), but stops at one's home on the way (City B). City A and City C to City B is not Safr distance. Does one have to read Qasr Salaah?

A. The person is not a musaafir in this case. Qasr Salaat is not permissible.

Q. When paying out marhoom father's wealth to the heirs, the brother did not give the sister her share. Reason being she was staying in her

marhoom's father's house without her husband paying rental for couple of years. She was staying with her mother and looking after her. Question is: who is responsible for the paying the rent? Was it correct for the brother not to give the sister her share of her father's money?

A. The brother has erred grievously. He has usurped his sister's share of inheritance for which the punishment is everlasting residence in Jahannam according to the Qur'aan. The sister is not indebted to the estate of the deceased for any rent because there was no rental agreement between her and her father. For rent to be paid, there has to be a lease agreement. There is no concept of occupational rent in the Shari'ah. The sister must compulsorily be given her share of inheritance. As for future rent, an agreement has to be made.

Q. A Muslim mayor in the UK was recently knighted by the queen. Is this permissible?

A. The knighting act is a haraam kuffaar bootlicking function. A stupid title, 'Sir', is conferred on the bootlicker who has to stand and kneel stupidly in front of the kaafirah queen and be honoured by her.

Q. My non-Muslim mother has left a property for me in her will. Am I allowed to accept it?

A. There are no ties of inheritance between Muslims and non-Muslims. However, a bequest made by a non-Muslim

INTERFAITH TRAP OF THE KUFFAAR

"...Do not obey the mukath-thibeen (the liars who deny Islam). They wish that you (O Muhammad!) would compromise (the Deen), then they too would compromise." (Al-Qalam, Aayats 8 & 9)

These Qur'aanic verses were revealed specifically to reject interfaith. Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu) narrated that the mushrikeen of Makkah approached Rasulullah (Sallallahu alayhi wasallam) with an interfaith proposal. He should desist from con-

demning their idols, then they would not oppose him. Allah Ta'ala then revealed these verses in which Rasulullah (Sallallahu alayhi wasallam) is commanded to reject their interfaith proposal.

Interfaith is a trap of the kuffaar to ensnare Muslims into their plots of kufr designed for the destruction of Islam. By means of their satanic interfaith ploy they succeed to dilute the Imaan of those Muslims who have been ensnared. Dilution of Imaan in reality is the destruction of Imaan which renders the Muslim a *murtadd*.

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DO NOT OVER-BURDEN YOURSELF

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

Undertake a project according to your ability. Allah Ta'ala says: *"Allah has not imposed on any person (anything) except that which he can bear."*

Maulana Gangohi (Rahmatullah alayh) would always discourage collection drives for Musjids and Mad-

rasahs. His advice was to restrict the work to the means easily available. He despised collecting funds from door to door.

If the Musjid, etc. require expansion or renovation in later years, the people of the time would attend to it. There is no need to indulge in elaborate structures which require assuming a burden beyond one's ability and means. He would

comment:

"Why are you chasing people? Build the Musjid/Madrasah with even mud bricks."

If they argue that the walls of mud bricks will soon collapse, Hadhrat would respond: 'Solid bricks will also one day perish. When the walls collapse, others will at that time reconstruct the building. Why do you worry about making arrangements until Qiyaamat?'

CUSTODY OF MINORS

Q. I am divorced and have custody of my two children – a boy of 8 years and a girl of 10 years. The father now demands custody, saying that according to the Shariah both children have to come to him as he is now the custodian according to the Shariah. I am aware of this rule of the Shariah. However, my ex-husband and his wife, both are impious. They are modernists who indulge in many haraam activities. Movies, sports, no purdah, etc. are the ways of their life. Can I deny him custody because of his un-Islamic way of life? His wife will not be able to give my children the Deeni upbringing which is so necessary. I homeschool my children. The father will place them in some public school.

A. On the basis of the facts you have explained, you may, in fact, should deny your ex-husband custody. Keep the children with you.

Q. A divorced woman has remarried. The person to whom

she is presently married is not a mahram of her three minor children, a girl and two boys. The father of the children (the ex-husband) demands custody. He argues that since the mother has married a man who is not a mahram of the children, she has lost the right of custody.

While the mother of the children is a strict observer of the Shariah, the father is a confirmed faasiq. He gambles, watches porn and movies, his earnings are not only doubtful, but haraam and he has a television.

The children's maternal grandmother is a pious lady. She lives with her daughter (the children's mother). What is the ruling of the Shariah in this matter?

A. When the mother marries a non-mahram of the children, custody passes to the maternal grandmother. In this case, the maternal grandmother is the legal (according to the Shariah) custodian of the children.

Ignore the demands of the father. The fisq and fujoor of the father disqualify him. He can never become the custodian as long as he is a faasiq-faajir.

Q. A woman who is divorced has custody of her minor son of 5 years. During the day she works in someone's shop. Whilst at work, the child is in the custody of his maternal aunt who is a faasiqah in every respect. The father has taken custody by force and has placed his son in the custody of his mother (the daadi) who is a woman who is very observant of the Deen. Was the father justified in removing the child from the custody of his mother?

A. In the very first place, the mother had no custody. She had abandoned her Shar'i right and had assigned the child to the custody of her sister who likewise has no right due to being a faasiqah. The father has acted correctly. The paternal grandmother has the right of custody.

(Continued on page 13)

CUSTODY OF MINORS

(Continued from page 12)

Q. *A revert woman with two children has been divorced. The girl is 6 years and the boy 5 years. She has taken the children with her to live with her non-Muslim relatives. She is still a Muslim. The father wants to take custody, but the mother argues that it is her right because she is a Muslim. Please advise. Can the father deny the mother custody?*

A. In view of the mother living with her kuffaar relatives, it is incumbent for the father to take custody. The children will most assuredly develop kuffaar character and their Imaan is under serious threat. The mother's argument is not valid in the circumstances.

Q. *A couple is divorced. They have four daughters, 4 years, 6 years, 7 years and 8 years. Both parents are immoral persons. Their lifestyle is promiscuous and haraam. The paternal grandmother is a pious, deeni conscious lady. She is demanding custody. She says that she and her husband will take care of the children. The children's mother refuses on the basis that she has the*

right of custody. What is the fatwa in this case?

A. If there is no pious capable woman on the mother's side, then the paternal grandmother has the right of custody.

Q. *A divorced woman has custody of her nabaaligh daughter. During the day she works and leaves the child in the custody of her mother (the naani). The grandmother is not a practising Muslim. She spends a lot of time watching television. She has no concern for hijab nor is she regular with Namaaz. On the other hand, the daadi (paternal grandmother) is a pious Deeni conscious lady. Can the father remove the child from the custody of the mother?*

A. Yes, by all means he should do so. In fact it is Waajib for him to place his daughter in the care of the daadi. The fisq and fujoor of both the mother and maternal grandmother disqualify them. Thus they lose their rights of custody.

Q. *I am divorced with two children, a boy and a girl. The boy is 9 years and the girl 10 years. The father wants to*

take custody. I understand and accept that at these ages of the children, the father has the right of custody. However, I am not giving him custody because:

(1) He will not be able to take proper care of the children. He works in another town and comes home every second week.

(2) My children will be in the custody of his wife. A step-mother will not be able to look after my children in the way I, their mother can. Will I be sinful for denying the father custody?

A. If the father fails to make valid arrangements for the care of his children, then you will not be sinful. You can then deny him custody. In the case explained by you, he has not made a proper Shar'i arrangement for the care of the children, hence you may deny him custody.

In this kind of scenario, if the father arranges for the children to be in the care of his mother (paternal aunt) or any other pious ladies of his family, then custody may not be denied.

TAQWA AND TAHAARAT

“Taqwa and Tahaarat are of utmost importance. However, nowadays there is a great dearth of it in all classes, especially in the Ulama and

Mashaa-ikh, and this is exceptionally evil because they are the leaders of the community.”

(Hadhrat Maulana Ashraf Ali Thanvi)

Tahaarat in the context means purity in dealings and rela-

tionships. In these times, even the Ulama frown on Taqwa. Since they lack Taqwa they brush it off as extremism/ghulu' although the cultivation of Taqwa is commanded by Allah Ta'ala in Qur'aan Majeed from beginning to end.

TITLES: EFFECTS OF RIYA & TASHABBUH

“Just look at the titles nowadays: Shaikhul Hadith, Shaikhut Tafseer, Imaamush Shariat, Imaamul Hind, etc. All of this stems from emulating westernism. The highest title of our Buzrugs was *Maulana*. Besides, this all were called Molvi Sahib although they were of high ranking status. All of these latest titles are the effects of liberalism. All of this is evidence for deficiency in expertise (*kamaal*). A man who is accomplished in excellences

is not in need of such superfluities. Our Buzrugs were extremely simple in their appearance and mannerism.”

(*Hadhrat Maulana Ashraf Ali Thanvi*)

Comment

The disease of name and fame is the cause for so much bootlicking by Ulama and the Madaaris of this era. The objective is no longer the Aakhirat. Knowledge is pursued and imparted for worldly

and nafsaani objectives. The effort is to westernize even the Deen and its institutions. But such liberalization of Deeni personnel and Deeni institutions is tantamount to the destruction of the Deen. Therefore there is no longer any barkat in the Madaaris and in the molvis, most of whom become deviates, agents of shaitaan and mercenaries. Particularly in regard to destroying the Deen are the villain molvis who are employed by the riba banks to halaalize their riba products.

TAFAAKHUR (PRIDE/VAINGLORY)

“*Tafaakhur* has become embedded in all classes of society. It is not restricted to mundane activities. Even Deeni acts are accompanied by *tafaakhur*.”

(*Hadhrat Maulana Ashraf Ali Thanvi*) Constructing Musajjid, organizing jal-sahs, mass I'tikaaf and the like are with the niyyat of *tafaakhur*.

BOOTLICKING THE WEST

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“The effect of imitating and following the west is deeply embedded in the hearts of Muslims of this era. The love for western appearance is

lamentably astounding. The appearance and way of our Aslaaf (pious predecessors) have been abandoned in entirety. In fact even the protest marches and gatherings organized against the British are all in emulation of the West.

The need is to adopt the appearance of our Buzrugs. Please Allah Ta'ala. Adopt *A'maal-e-Saalihah* (virtuous deeds). Recognize who is your friend and your enemy. Adhere to the *Ahkaam* of Islam. Appoint an Ameer and obey and follow him. Then there will be no need for marches and demonstrations nor will there be a need for *fuloos* (money). Yes, the need is for *khuloos* (sincerity). Nothing is achieved by mere lip service. The need is for wisdom not emotion. Allah Ta'ala will then turn the tables within a short while.”

THE BASIS SHOULD BE TAWAKKUL

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

We had initiated a Madrasah on the basis of Tawakkul. The Talabah who study here are informed of this basis. It is said to them: “If you are able to adopt Tawakkul, then remain here. We are not responsible for your needs. If Allah Ta'ala gives, we shall give therefrom.” The Madrasah is progressing well on

this basis.

My advice for the Ulama is to begin a project on a small scale. However, by commencing a project on a large scale, they assume upon them a difficulty beyond their ability. Then they are compelled to resort to despicable efforts (*such as begging and going from door to door for funds, and flattering and pleasing the wealthy*).

THE CRITERION FOR UNITY (ITTIFAAQ)

“The Ulama do not prevent from *Ittiffaaq* (Unity). But there are two kinds of unity. The one kind requires the Ulama to abandon their ideology and to adopt your ideology. The second kind requires that you abandon your ideology and adopt the ideology of the Ulama. This entails that the people should abandon their fictitious ideas of progress. This second kind of unity is praiseworthy.

However, for the acquisition of this second kind of *Ittiffaaq* there has to be a criterion towards which the people should be called. That criterion is the Haqq. This is the only correct pathway. The more the deviation is from this criterion, the greater will be the nifaaq (hypocrisy). The lesson of unity should not be for those who are adhering to the criterion. On the contrary those

who are not adhering to the criterion should be invited to adopt unity. Promote unity to them.

The slogan of ‘unity’ raised by you (i.e. the modernists) is hollow and bereft of meaning. It is a mere word signifying nothing. Meaningless words are like a grave of a kaafir which is beautifully adorned externally with jewels whilst inside he is enveloped in the Wrath of Allah Ta’ala.

(Maulana Ashraf Ali Thanvi)

THE PROGRESS OF ISLAM

“Islam’s progress is not achieved by the concepts of the so-called people of enlightenment (*the westernized intelligentsia, the liberals, the modernists*) nor is the progress of Islam in mere external sufi appearance. The progress of Islam is in Imaan becoming entrenched in the heart because the meaning of Islam is the *Kalima Shahadat*.

Thus, conformity between the heart and tongue is imperative. The progress of Is-

lam is not in wealth and materialism. If all the Muslims of the world are reduced to poverty, the progress of Islam remains. All forms of material progress (*this refers to technological advancement*) are not the progress of Islam. After all, what was the secret underlying the phenomenal success and victories of the Sahaa-bah? Despite their poverty and extreme paucity of material means they sealed the fates of the Persian and Roman empires.”

(Hadhrat Maulana Ashraf Ali Thanvi)

SACRIFICING DESIRE

Hadhrat Habeeb Ajmi (rahmatullah alayh) had totally abstained from consuming meat for seven years. This was a penance which he imposed on himself in the process of attaining self-reformation. After seven years, the desire to eat meat was overwhelming. He went to the bazaar and purchased some cooked meat and bread. On his way back he saw a poor lad. He promptly gave the meat and the bread to the lad. He had sacrificed his intense desire for the pleasure of Allah Ta’ala.

LOVE OF WEALTH DESTROYS

Hadhrat Maalik Bin Dinaar (rahmatullah alayh) said that in the Taurah it is recorded that a lover of gold and silver finds it difficult to proclaim the Haqq (Truth).

Ziyaad Bin Alaa’ (rahmatullah alayh) once saw in a dream the earth

exquisitely adorned with every type of conceivable embellishment. Observing this dazzling earthly beauty, he said: ‘May Allah save us from you.’ The earth responded: ‘If you desire safety from my snares, then have an abhorrence for gold and silver just as they had an

abhorrence for your father, Aadam (alayhis salaam).’

In Jannat when the Wrath of Allah Ta’ala settled on Hadhrat Aadam (Alayhis salaam) for the error of eating from the forbidden tree, his state of misery was pitied by all things in Jannat, except gold and silver who had developed an aversion for him.

THE EVIL OF FOOTBALL

(Continued from page 1)

dhr wal Ibaaha vol.5 p.281. From the text of Allaamah Shaami we learn that it is permissible to play soccer if it is done for exercise and to acquire bodily strength. This is on condition that nothing against the Shari'ah is done, like uncovering the Satr, disturbance in the obligations of the shari'ah like Salaah etc. if these things occur, then it will become Makruh Tahrimi. If there are many people playing who are free in terms of religion and they mix with unveiled women, then watching it will not be free of Karaahat. And Allaah knows best.

(End of the Mufti's dissertation)

COMMENT

The Mufti is in grievous error. Firstly, the translation of the Hadith is egregiously erroneous. He translates the term *al-kurraj* as 'football'. This error is indeed a mind-boggling gaff. The word *al-kurraj* does not mean 'football'.

Al-kurraj means a wooden rocking foal (baby horse)

which children used to play with. It does not mean a 'ball', least of all 'football'. Nevertheless, despite the error, the Mufti acknowledges the evil of soccer, hence he says:

"The soccer/football of today"
However, the soccer of today is only a sport and it has many evils, i.e. opening of the Satr, competing for prizes, intermingling of the sexes, no Pardah etc. On account of this, it is not permissible to watch such soccer, nor is it permissible to play it with these conditions.

A Mufti is supposed to guide Muslims. Assuming for a moment that *kurraj* refers to a football, then too, it is highly improper, unprofessional and scandalous for a Mufti to introduce detrimental academic technicalities in a fatwa/dissertation on an occasion which will only serve to further entrench the evil, obscenity and immorality in which the masses have degenerated.

The erroneous translation on which he has based his permissibility of haraam football serves to extremely dilute the prohibition which he states in

his conclusion. The nafs and shaitaan divert the minds of people from the prohibition to the permissibility in which the nafs derives gratification.

Another serious error committed by the Mufti is his incorrect attribution to Allaamah Shaami. Shami does not mention 'football'. In Shaami is mentioned the game of polo in which a ball is hit with staffs by persons on horseback. It is grossly erroneous to say that Shaami says that 'football' is permissible.

The very concept of soccer conveys sin and vice. Never is football permissible. Furthermore, it is another grievous error to override the explicit *Nass* which prohibits sport. Rasulullah (Sallallahu alayhi wasallam) said:

"Every sport of the Mu'min is haraam/baatil..."

There are numerous kinds of physical acts and training for bodily health and strength. The Mufti with his erroneous fatwa opens up a wide gateway for commission of major sins.

IBAADAT - DO NOT BE CONFIDENT AND PROUD

Do not ever become confident and proud on account of your ibaadat, zuhd and taqwa. Regard these as bounties and taufeeq of Allah Ta'ala. Safety and goodness will remain only

with this understanding. There were great personalities who had slipped because of confidence and pride. Cultivate humility, and this is not restricted to ibaadat. Be humble in all affairs, be it wealth, health, intelligence beauty, power, knowledge, etc. All of these issues can become the cause

for pride. In reality none of these bounties are within the power of a person. They could be snatched away at any time. Cultivate humility and *abdiyat* (slavery). Only then will the ibaadat be accepted by Allah Ta'ala.

(Hadhrat Maulana Ashraf Ali Thanvi)

UMRAH AND NAFL HAJJ NOT PERMISSIBLE

(Continued from page 1)

such as the camps of Mina. While in the intense crowds of the Haram Shareef the ikhtilaat is between ghayr mahram men and women who are unlikely to brush past each other again, in the Mina camps the same groups of men and women are forced to repeatedly brush past each other in the extremely narrow corridors in order to fulfil basic necessities such as going to the toilet and the canteen. It is not uncommon for ghayrmahram men in their ihraam and women in inadequate Hijaab chatting with each other within these narrow corridors. The entire design of the place is a clear recipe for disaster and Zina relationships being struck up.

The most shocking thing, though not surprising at all, regarding the above and many other abominations vividly apparent there is the absolutely deafening silence of the innumerable Ulama who go on Umrah and Hajj, many quite regularly, and who are able to directly witness and experience the flagrant Haraam

transgressions of the Shariah on brazen display at the most holy of sites.”

(End of the Brother's report)

While Nafl Hajj and Umrah are important acts of Ibaadat, it is essential to understand that when sin and transgression have to be committed for the performance of Nafl acts of ibaadat, then performance of even Nafl becomes Haraam.

The numerous acts of zina perpetrated horrendously right inside the Haram Shareef and other sacred Places most certainly prohibit performance of Nafl Hajj and Umrah. The Sa-haabah had prohibited women from even performing Salaat in the Musjid notwithstanding the lofty status of piety of the women of that era and notwithstanding the permission given by Rasulullah (Sallallahu alayhi wasallam) to women to attend the Musjid.

Instead of thawaab, the consequence is sin and punishment. Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh)

said:

“People emerge from their bathrooms purified of sins, but many return from the Ka’bah loaded with sin.”

Rasulullah (Sallallahu alayhi wasallam) said that when wudhu is performed ‘beautifully’ (i.e. in accordance with the Sunnah), then one’s sins fall from one’s limbs with the dripping of the water just as leaves fall from a tree. In this way the person emerges from his bathroom purified from sins.

On the contrary, he returns home from the Ka’bah loaded with sins – the sins described by the Brother in his report. Further compounding the sins committed in the Haram Shareef are the sins committed from the day people leave their homes on the so-called ‘hajj-umrah’ trip. Hijaab is abandoned. The smattering of hijaab observed is self-deception. There is intermingling – haraam intermingling – at the airports, at the immigration and customs checkpoints, in the planes, in the waiting lounges, in the buses,

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FEAR THE QABAR

“Once when Hadhrat Maalik Bin Dinaar (rahmatullah alayh) saw some people burying a mayyit, he was so overwhelmed with fear that he fell down unconscious. People carried him to his house. After he had regained consciousness he lamented: “Would that I was never born so that I would

have been saved from the calamities of this world and the Hereafter.” That same evening, he heard a voice exclaiming: “By Our grace and mercy We have forgiven Maalik Bin Dinaar.” That very moment Maalik Bin Dinaar set his slave free. He raised his Sha-haadat finger (the forefinger),

recited the Kalimah, and his soul departed from this ephemeral abode.

Rasulullah (Sallallahu alayhi wasallam) said that the Qabar (Grave) is either a Garden from Jannat or a pit from Jahannam. Always meditate on Maut and the Qabar to save yourself from the snares of Iblees and the tricks of the nafs.

MENTAL DERANGEMENT OF SHIAHS

Kufr in general and hatred for the Sahaabah in particular deranges the mental faculties of the kaafir. While Shiahhs believe that Hadhrat Hasan (radhiallaahu anhu) is one of their sinless, infallible imams (the third imaam), they have no qualms in belittling and

dishonouring him. The well-known Shia Kitaab, 'ihtijaaj-e-Tabrisi' states:

"If Hasan Ibn Ali had died committing adultery and consuming liquor, it would have been better than the conditions in which he had died"

The venom of Shiahhs is directed against this supposed infallible Imaam on account of him having entered into a peace treaty with Hadhrat Mu'aawiyah (radhiallaahu anhu).

They have therefore deprived all the progeny of Hadhrat Hasan (radhiallaahu anhu) from the office of Imaamat.

UMRAH AND NAFL HAJJ NOT PERMISSIBLE

(Continued from page 17)

at the hotels, in the lifts, during the shopping sprees, etc.

Salaat is neglected. Either not performed or made qadha. It is sin all the way to the Holy

Places and sin all the way on the return trip. Then people fool themselves with the deception of them having performed umrah and hajj. Shaitaan is indeed in charge of

their affairs, and he has many molvi agents to execute his plots of deception and ensnarement into his web of fisq and fujoor.

THE DEVIATE MOLVIS

Commenting on the molvis who had participated in the political movements in India, Hadhrat Thanvi said:

"Those molvis who had participated in these movements are no longer fit for *Dars and Tadrees* (to teach the Deen). It is incumbent for them to be in the *suhbat* (company) of some man of Barkat (i.e., a true Shaikh of Tasawwuf). These people have in entirety changed the methodology and way of our Buzrugs. Both appearance and moral character (of the Buzrugs) have been extinguished (by these molvis). Indeed it was an era of great fitnah."

The Haqeeqat (reality and nature) of the Tareeq

The *Haqeeqat* of the *Tareeq* consists of two factors:

- (1) *Infi-aalaat* are not the objective.
- (2) *If'aal* is the objective.

The reality of Tasawwuf is to attain perfection of the Shariah (i.e. to follow the Shariah perfectly). A'maal-e-Zaahirah (i.e. the ritual acts and all acts pertaining to the external/physical dimension) are termed the *Shariah*, and A'maal-e-Baatinah (the Moral Code) is termed *Tareeqat*. Perfect adoption of both dimensions are imperative.

As a result of these ignoramuses (i.e. the bogus peers/sheikhs/guides) this single Deen (comprising of both external and internal dimensions), has been misconstrued to be two completely separate entities.

CCTV CAMERAS IN THE MUSAAJID

A vile shaitaani practice which is on the increase, is the installation of haraam CCTV cameras in the Musaaajid. Every Muslim besides those whose brains have become

convoluted by the satanism promoted by evil molvis and sheikhs, knows and understands that pictography of animate objects is haraam.

Among the many Ahaadith

which severely castigate and prohibit pictures of animate object we mention just one at this juncture: ***"The worst-punished on the Day of Qiyaamah will be the picture-makers"***. Musjid trustees

(Continued on page 19)

TRUE TAWAKKUL

In the city of Khurasaan, a relative of Hadhrat Ibn Adham (rahmatullah alayh) had died. Besides Ibraahim, this relative who had left behind a substantial estate, had no other heir. It occurred to Hadhrat Ibraahim to go to Khurasaan to distribute the wealth to the poor. He feared that the wealth would be misappropriated and squandered. With this intention he set off with a group of his companions in the direction of Khurasaan. Along the journey, they saw on the banks of a riv-

er a blind animal sitting calmly. A frog emerged from the stream with a worm in its mouth. It fed the worm to the blind animal.

Hadhrat Ibraahim remained standing there for a long while, deep in reflection. He said to his companions: "Have you observed the wonder of my Rabb? Just see how he delivers the rizq of this blind animal." He cancelled his intention of going to Khurasaan. Allah Ta'ala will arrange for the distribution of

the wealth.

As a penance for his error of having planned to go to Khurasaan, Hadhrat Ibraahim remained alone in the wilderness, not eating or drinking for three days. Allah Ta'ala says: *"Whoever has tawakkul (trust) on Allah, He suffices for that person."* Rasulullah (sallallahu alayhi wasallam) said: *"He who has true tawakkul on Allah, Allah will feed him as he feeds the birds. They set out hungry from their nests in the morning, and return in the evening with full stomachs."*

ANIMOSITY?

Once someone asked Hadhrat Raabiah (rahmatullah alayh): "Do you have animosity for shaitaan?" She replied: 'My friendship with Rahmaan (Allah Ta'ala) does not permit

any time for entertaining animosity for shaitaan.'

Yet we have animosity for relatives and other Muslims. Trivial issues generate enmity in hearts darkened with sin. Hadhrat Raabiah's en-

grossment with Allah Ta'ala did not permit her to have space in her heart for animosity for even shaitaan. Now reflect on your enmity for relatives and other Muslims.

CCTV CAMERAS IN THE MUSAAJID

(Continued from page 18)

should take note! Those interested in this subject should read our booklets which explain this prohibition in detail. The literature is available on our website. Hard copies are also available.

The benefits of these haraam devices proffered by Musjid trustees who are bereft of *khauf* (fear) for Allah Ta'ala do not render these cameras halaal. In all worldly things there are benefits. In fact, the Qur'aan Majeed confirms the benefits – the many benefits – of gambling and liquor:

"They ask you (O Muhammad!) about liquor and gambling.

Say: 'In both there is great sin and many benefits.

However, their sin is worse than their benefits.'"

Thus, *benefits* do not make halaal whatever Allah Ta'ala has made haraam. Furthermore, in so far as these haraam CCTV cameras are concerned, the *haraams* are more than the conceived benefits. Discovering a thief who has stolen someone's shoes or some item of the Musjid is not a benefit to justify the commission of a major sin – the sin of flagrantly violating the prohibition of pictures of animate objects.

This dunya is the arena of conflict between Haqq and Baatil, virtue and vice, halaal and haraam. It is the abode of struggle between the opposing forces. Thus benefit and haraam must be scaled on the Criterion of the Shariah. When the benefit conflicts with the Shariah, it should be set aside and left to the devil who utilizes 'benefits' as a snare to derail us from the Shariah.

These cameras are haraam. It is Waajib for the trustees to remove these devices of Iblees from the Musaaajid. It is indeed abominable and decidedly haraam to take pictures of musallis engaging in Salaat and perhaps of those relieving themselves in the toilets.

THE DISEASES CAUSED BY COVID VACCINES

The Covid shots are known to:

- Make people retarded
- Contain self-assembling nanotechnology
- Cause 'Post Covid Vaccine Syndrom'
- Attack basically everything in the body
- Increase in lethality after repeated doses
- Decrease in effectiveness after repeated doses
- Erases the immune system
- The Covid-boosted died more
- Double the death rate of Covid patients
- Vaxxed kids face a 4,423 percent higher all-cause mortality rate
- Kill babies
- 74 percent of the vaccinated who've died were killed by the shots
- The death rate is still higher than what is reported
- The shot increases Covid infection rates
- The shot increases all cause mortality
- The shot increasing the death numbers
- The shot causes tons of bizarre and unusual skin disorders
- Massive increases of insane and gross turbocancers
- Turbo leukemia
- Non-Monkeypox pustules
- Colon cancers
- Reproductive destruction
- Pregnancy tragedies
- Miscarriages
- Eye paralyzation
- Parkinson's
- Tinnitus
- Hepatitis
- Psychosis
- Cytokine storms & anaphylaxis
- Diabetes
- Asthma & Death
- Blood clots in the brain
- Blood clots in the lungs
- Non-serious disorders
- Death by neurological disorders
- Has increased excess death rates
- Negatively altered the immune system
- Triggered autoimmune disorders in the thyroid
- Deadly headaches and seizures
- Heart inflammation and irregularities including in children
- Myocarditis/Pericarditis
- Heart attacks
- It causes people's skin to 'erupt'
- A multitude of serious ailments seen in massive population studies
- Contains hundreds of times the allowable levels of DNA contamination leading to mutagenic effects
- It has contaminated the blood supply and tainted all types of blood and tissue products
- It has permanently altered the DNA of the vaccinated and their offspring
- Viral vector shots are more likely to attack the brain while mRNA is more likely to attack the heart
- While some batches are worse than others and Moderna kills 30 percent more than Pfizer
- The shots are still killing people and are expected to kill people for a very long time into the future

Published on October 14, 2024
By Infowars **Guest post by Sean Miller**

ASSOCIATES IN BAATIL

ONCE HADHRAT ISAA (alayhis salaam) together with his Hawariyyeen (Companions) passed by a village. Everything was in ruins and desolate. Human skeletons were lying all over the show. Hadhrat Isaa (alayhis salaam) said to the Hawariyyeen that these people were destroyed by the Wrath of Allah Ta'ala. The Companions wished to know more of the condition of the destroyed people. Hadhrat Isaa (alayhis salaam) made dua to Allah Ta'ala. He was instructed to call the skeletons during the night time. During the night, Hadhrat Isaa

(alayhis salaam) mounted a small hill and called out: "O people of the village!" Someone from the village responded: "What is your command, O Roohullaah!"

Nabi Isaa: What is the state of your people?

Skeleton: One night we were sleeping well. Suddenly in the morning we were dumped into Jahannum.

Nabi Isaa: What is the reason?

Skeleton: We were engrossed in the love of the world and followed the transgressors. **Nabi Isaa:** To what extent did you love the world?

Skeleton: As much as a baby loves its mother. When the moth-

er appears, the baby becomes happy and when the mother disappears the baby grieves and cries.

Nabi Isaa: Why do your companions not speak?

Skeleton: There are reins of fire in their mouths and the Angels are pulling at these reins. These Angels are of foul temper.

Nabi Isaa: How do you then speak?

Skeleton: I was not one of them. But, since I associated with them the punishment overtook me too. Now I have been hung up on the brink of Jahannum. I do not know if I will be saved or flung into the Fire." (Nazhatul Basaateen)

WEDDING ABUSE

Nikah (Marriage) is a holy contract which comes with numerous blessings if this simple function is executed in accordance with the Sunnah. The Sunnah regarding the *Nikah* consists of the simple *Nikah* performance in the Musjid, and the *Walimah* feast organized by the husband at any time after the *Nikah*.

The customary 'wedding reception' whether by the girl's or boy's party has no relationship with the Sunnah. In fact, the waste and other *haraam* acts accompanying the

reception effectively render the customary wedding reception *haraam*.

Waste of money and food, men and women mingling, women strutting around in finery and adornment to attract maximum male attention, picture-making and even music, etc. are all elements of the customary satanic wedding reception parties.

If a *Nikah* will be followed by a *haraam* wedding reception, then it will not be permissible to have the *Nikah* performed in the Musjid. It

will not be permissible for the *Imaam* or an *Aalim* to perform such a *Nikah*. They should ask some *faasiq* to perform the *nikah* at the venue of the *haraam* wedding reception. *Maulanas* who perform such *Nikahs* aid and abet the flagrant sinners in their acts of sin and transgression. The *Qur'aan Majeed* warns:

"Do not aid one another in sin and transgression."

Those who aid others in the commission of sin are just as guilty as the actual perpetrators.

ATTENDING FUNCTIONS OF GHEEBAT

Once a pious man who exercised much caution regarding *halaal* food invited some people for meals. *Hadhrat Ibrahim Bin Adham* had also been invited. When he reached the house of the host, there was a delay in serving the food. The host was waiting for one more guest to arrive. Someone commented adversely about the absent person. *Ibrahim Bin Adham* silently left the gathering. He said to himself: '*Gheebat* is taking place here.'. He severely criticized and reprimanded himself for having attended. He profoundly regretted that he had to listen to *gheebat* being made of a Muslim. He repented and re-

solved never to accept such invitations again.

Indeed it will be like a wonder of the world if any merrymaking function such as a wedding feast, *jalsah* of any kind whatsoever, visiting relatives and friends, etc. can be without its fair share of one of the worst kinds of sin, namely *Gheebat* which *Rasulullah (Sallallahu alayhi wasallam)* said "*is worse than zina.*"

According to the *Qur'aan*, the minimum punishment for *gheebat* will be to consume the flesh of dead human bodies.

Those indulging in *gheebat* and those who sit and listen to

gheebat are in the same category of criminals. It is not permissible to remain in a company where *gheebat* is the topic of discussion.

What is *gheebat*? *Gheebat* is a true statement about an absent person who will be hurt if he is informed of it. *Gheebat* is not an untrue statement. A false statement is slander (*buhtaan*).

Upholding family ties (*Silah Rahmi*) does not permit commission of sins. Regardless of the annoyance and offense of relatives, one should remove oneself from the gathering if *gheebat* or any other *Shar'i* violation occurs.

WESTERN EDUCATION

The consequence of western education is the predominance of atheism and materialism.

These western educational institutions paralyze in entirety *Deeni* emotion. Most of the products of these institutions are heretics (*bad-deen*

and mulhid). Their brains are saturated with *khannaas (satanism)*.

(*Hadhrat Maulana Ashraf Ali Thanvi*)

MEDICAL MURDER

Murder, torture and filth are among the essential elements of the western kuffaar medical establishment with its medical science. On numerous occasions has this evil establishment harvested the organs of humans who are still alive. For achieving their vile, satanic objective, the devils of the medical cartel have fabricated a baseless concept of death which they have dubbed 'brain dead'.

Removing the organs of a living person in terms of the satanic 'brain dead' concept has become common practice. The following bizarre episode will confirm that the western medical establishment is indeed a Satanist organization.

A 36-year-old man, who was declared brain dead, woke up and began to cry as doctors were preparing to harvest his organs for donation at a hospital in Kentucky, United States.

Anthony Thomas "TJ" Hoover II was taken to Baptist Health Richmond Hospital in Richmond on October 25, 2021, after suffering a cardiac arrest due to drug overdose.

Play Video

The following day, doctors told his sister, Donna Rhorer, that her brother had no reflexes, there was no brain activity, and he had no brain waves.

The family then made the harrowing decision of removing him from life support and they were subsequently informed that he was a registered organ donor.

Doctors then went through the

process of testing which of his organs would be viable for donation and as per tradition, the hospital held a ceremony to honour him.

"We had his honour walk Friday afternoon. During his honour walk, his eyes started opening up. He was tracking. His eyes were tracking us around. We were told it was just reflexes, just a normal thing. Who are we to question the medical system?" Rhorer said in an interview with TV broadcaster, WKYT.

She told the news channel that about an hour into the procedure, the doctor came out of the surgery room and addressed them.

"He said he wasn't ready. He woke up," Rhorer said.

As doctors went to test his heart health for transplantation, Hoover was somehow restored to life.

Rhorer said she was told to take Hoover home but he won't live long but he's been caring for her brother for three years now.

According to Fox8, a former employee at the hospital, Nyckoletta Martin, recently revealed to Rhorer that her brother was alive but the Kentucky Organ Donor Affiliates (KODA), which is tasked with procuring organs for transplants, were willing to go through with the procedure and take his organs.

"They were trying to prep and drape him for surgery, and it's kind of crazy, but the doctors decided they were absolutely not going to do this case,"

Martin was quoted as saying. "The KODA coordinator that was on site that day actually called KODA's admin for some guidance and was told, 'You will find another surgeon or you'll lose your job because we're going to complete this case,'" Martin added.

Rhorer learned that her brother was thrashing around, crying, trying to pull his teeth out, and pushing everybody's hands away.

The publication added that the Kentucky Attorney General's Office is now looking into the case as Hoover's family demands answers.

"TJ was an outdoorsman. He liked to be in the woods and he says his favourite thing was to watch the deer. He loved camping, hiking, all things outdoor, and everything. His life's been stripped away from him," Rhorer was quoted as saying.

IOL NEWS

<https://www.iol.co.za/news/world/man-declared-brain-dead-wakes-up-in-tears-as-doctors-prepare-to-harvest-his-organ>

(End of the Satanist Story)

".....his eyes started opening up. He was tracking. His eyes were tracking us around. We were told it was just reflexes, just a normal thing."

For these medical Satanists it was 'normal' for a dead man to open his eyes and look around. This was their justification for their contemplated murder of the patient. Many are the medical murders unknown to people. This revelation is merely the tip of the iceberg.

THE ULAMA ARE THE BULWARK OF THE SHARIAH

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) elaborating on the status and function of the Fuqaha and Ulama-e-Haqq states in his kitaab, *Al-Ajwibatil Mardhiyyah an Aimmahatil Fuqaha was Sufiyyah*:

“Know, O my Brother! That the factor differentiating between the Fuqaha and the Sufiyyah by which they (the Fuqaha) have a higher status over the Sufiyyah, is the arduous and laborious effort of the Fuqaha in aiding the Zaa-hiri Shariah. Their resolute defence of the Shariah prevents the admission of confusion (and falsehood) into it (the Shariah). If there were no Fuqaha, the system of the Shariah would have collapsed in corruption with the intrusion of zanaadaqah (heretics) and muftadih (innovators) into the Shariah with alien extraneous issues. With their innovations and deviation are they astray and they mislead others.

Some among the Saaliheen (Auliya) heard Iblees saying to his progeny: “Make it your obligation to mislead the Fuqaha because they are indeed those who fight you in the matter of the Deen.” One day one of shaitaan's progeny said to him: “But, on numerous occasions have you warned us to abandon misleading the Fuqaha. We have not seen any one of them fighting for his Deen except the rare one.”

(Comment: Yes, the Ulama-e-haqq have become rarities. The dunya today abounds with evil molvis, muftis and sheikhs. The son of Iblees stated the truth in this regard. – The Majlis)

Iblees said: “Come with me to a certain Aabid.” Kings and the wealthy had reposed great confidence in this Aabid. They were his followers. In fact, they had greater confidence in the Aabid than in the Fuqaha. Iblees knocked on the door of the Aabid. When the Aabid came, Iblees (in human form) said: “I want to ask you about something.” The Aabid said: “Say what you want to say.”

Iblees said: “Is Allah, the Glorious and Majestic, able to enter the heavens and the earth from the eye of this needle?” The Aabid was cast in a quandary. He remained silent. Then Iblees said to his child: “Look at the dilemma of this man regarding the power of his Rabb, and that is kufr.”

Then Iblees went with his son to a Faqeeh at the time of Zawwaal and knocked on the door. When the Faqeeh appeared, he said to Iblees (who was in human form): “Do qailoolah, for verily the shayaateen do not practice qailoolah.” (Qailoolah is the midday snooze encouraged by Rasulullah –Sallallahu alayhi wasallam). Then the Faqeeh said: “What is your need?” Iblees repeated the

same question which he had posed to the Aabid.

The Faqeeh said: “Verily, Allah has power over all things.” Iblees responded: “How is this?” The Faqeeh said: “Begone! O Kaafir! Then Iblees said to his son: “Look at his response. He neither hesitated nor delayed in responding. If such a man becomes corrupt, the Deen becomes corrupt.”

(Comment: Shaitaan was referring to the cartels of ulama-e-soo' who corrupt the Deen. – The Majlis)

Continuing his narrative, Allaamah Sha'raani says: “Thus, the Shariah is a sharp sword which cuts every deviated innovation (*bid'ah dhalalah*), and the Fuqaha are the Bearers of the Shariah. They fight with this Sword. The Shariah is like a large city and its Ulama (i.e. the Ulama-e-Haqq) are like the army on the ramparts of the city. They rebuff every follower of Taaghoot, heretic (*zindeeq*) and *bid'ati* from making inroads into the Shariah. They attack these deviates with a variety of weapons and eliminate them with swords should they approach in close proximity (of the City, i.e. the Shariah). May Allah Ta'ala reward them abundantly. The Faqeeh understands the Kitaab and the Sunnah, the combination of which is the Ahkaam of the Shariah.”

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 11)

for a Muslim is valid. Thus, your wife may accept whatever was bequeathed for her in her non-Muslim mother's will.

Q. Can Qur'aan translations with the Arabic text be given to non-Muslims for da'wah purposes?

A. It is not permissible to give copies of the Qur'aan Majeed with translation to the kuffaar. Give them other simple books which explain the basics of the Deen.

Q. I intend purchasing a house via the FNB's Islamic system. The conditions are as

GLUTTONY

"Excessive eating is the attribute of animals while abstention from eating is the attribute of Allah Ta'ala and the Malaaikeh."

(Hadhrat Maulana Qaasim Nanotwi)

follows:

*** It is done on the Diminishing Musharaka Islamic principle.**

*** It is an amortizing facility.**

*** The profit rate and monthly repayments are fixed for 12 months.**

*** You can only add lumpsums on anniversary (every 12 months).**

*** You cannot settle and close the facility within the first 2 years.**

*** There is no flexi / access facility.**

*** Should you wish to access the equity in your bond / property, you can apply for a re-advance and / or further loan (formal credit process).**

Will it be permissible?

A. The deal is haraam. The conditions are stupid and haraam. In the Shariah there is no such concept as 'diminishing musharaka'. This is a deceptive terms to bam-

boozle the ignorant and unwary. Every stipulation is haraam.

Q. Haidh started after adopting Ihraam. What should the woman do? Is her ihram valid?

A. Haidh does not invalidate Ihraam. She remains in the state of Ihraam although she may not perform the rituals of Tawaaf and Sae'e. Only after purification should she perform the rituals. But she has to remain in the state of Ihraam. She has to prolong her stay and depart only after having performed the rituals.

Q. If a latecomer missed the first and second raka't of Fajr, Maghrib or Isha', should he recite the qiraa't audibly when fulfilling the missed raka'ts?

A. He has the choice of reciting audibly or silently.

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**Ramadhaan 1446
March 2025**

**ZAKAAT NISAAB R 11,700
MEHR-E-FATIMI R 29,300**



"VOICE of ISLAM"



Roses have
thorns!
The Haqq too
has thorns!
"We strike
baatil with the

Haqq. Then it crushes the
brains of baatil." (Qur'aan)

"Hikmat
(Wisdom)
does not
reside in a
stomach filled
with food."
(Zunnoon
Misri)

PO BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 27 NO. 11

TASHABBUH BIL KUFFAAR & THE ERROR OF THE MUFTIS

Please comment on the following fatwa issued by a Mufti in America:

"Regarding tashabbuh, one must keep a couple of precepts in mind:

If an action is distinctly identified with another religion, imitating it is impermissible. Even if such practices become widespread, they remain prohibited. For instance, celebrating Valentine's Day and Halloween are not allowed, regardless of their popularity.

If an action is a distinguishing trait of non-Muslims or of openly sinful individuals, it is also impermissible to adopt. However, if this trait becomes so widespread that it no longer

identifies one with a particular group, it becomes permissible. For example, wearing a tie was once disliked in certain countries due to its association with non-Muslims, but since it is now universally worn and not associated with non-Muslims, it is permissible."

(Comment: This conclusion of the mufti is corrupt and baseless. The prohibition of wearing a tie is not a 'dislike in certain countries'. It is a Shar'i issue. The tie signifies the crucifixion - Christ hanging on the cross. It is a symbol of shirk and kufr and can never become permissible simply because it has become widespread and regarded as

an item of dress. If a cross becomes widespread, it never will be permissible for Muslims to keep as an ornament or wear it on them.

The function of Hadhrat Nabi Isaa (Alayhis salaam) will be to destroy all crosses. How can a Muslim have a liking for a stupid, superfluous dress item of the kuffaar which has the cross of kufr and shirk as its basis?

Even if it is merely an item of kuffaar dress without religious significance, it is a stupid superfluity, devoid of benefit of any kind. To emulate the kuffaar in their stupid dress-styles is haraam and comes within the purview of
(Continued on page 21)

SIGNS OF QIYAAMAHA

Rasulullah (Sallallahu alayhi wasallam) mentioned the following as Signs of the Hour:

"Verily of the Signs of the Hour are the destruction of Salaat, inclining to base nafsani desires and honouring the wealthy."

"Zakaat will be regarded as a fine/tax; the liar will be

authenticated and the truthful one will be belied; the khaa-in (abuser of trust) will be trusted; and the Ameen (trustworthy) will be dis-trusted."

"Islam will disappear and only its name will remain; the Qur'aan will disappear and only its text will remain.

The Masaahif (physical

copies of the Qur'aan) will be adorned with gold."

"The males of my Ummah will become obese (fat) and females will be consulted. Youngsters will be delivering khutbas from the minbars, and the Musaaajid will be adorned in the way churches and synagogues are adorned. The minaarahs will become tall, the sufoof

(Continued on page 18)

Questions and Answers

THE MAJLIS Q & A
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SOUTH AFRICA 6056

Q. I have married secretly. The marriage has not been consummated. Will prolonged secrecy affect the validity of the Nikah?

A. Although a secret nikah is valid, it is not advisable. The secret will not remain secret for too long. The nikah will remain valid even if they do not meet for years. The nikah will end only if the husband issues Talaaq.

Q. Can a non-Muslim non-baaligh child be buried as a Muslim? Do the rules of ghusl, kafan and Janaazah Salaat apply?

A. Even non-baaligh children of kuffaar may not be given Islamic burial service. Ghusl, kafan and Janaazah Salaat may not be performed for them.

Q. If a husband goes out for a year in the path of Allah but gets kidnapped and killed and the wife who is now widowed and her daughter is an orphan, gets married 3 years later to someone else and after 8 months of being married she gets pregnant and when she is 8 months pregnant her husband that was supposed to be dead comes back, is she divorced even though he did not give her the talaaq, or is she still married to him as he never gave her the talaaq and he didn't die so is that iddat period valid and is her marriage to her current husband valid and is her unborn daughter considered as an illegitimate child?

A. If the missing husband returns, the following rules are applicable:

SIGNS OF ULAMA-E-SOO'

Question

How does one recognize that an Aalim is crooked and should not be followed? As a layman, it is difficult to distinguish between Ulama-e-Haqq and Ulama-e-Soo'.

Answer

What is difficult in the simple process of distinguishing between Haqq and Baatil? Allah Ta'ala has given you sound *Aql* which has to be utilized. The correct employment of *Aql* is reliant on *Ilkhlaas* (sincerity). A sincere person will not fail to understand who a crooked Aalim is.

Signs of the Ulama-e-Soo' are the display of their snouts on the evil, haraam internet media; their clownish antics displayed in videos; they do not exercise valid Shar'i purdah; they intermingle with women; they lure women from their homes to attend their talks; they freely indulge in pictography; they work for

banks; they participate in kufri interfaith dialogue; they invite kuffaar to tour the Musajjid under guise of da'wah; they encourage voting for Taghooti governments; they organize bid'ah mass mock i'tikaaf, etc., etc.

Also among the signs of these vile molvies is their arrogance. They are affronted and become extremely annoyed if criticized or if laymen proffer them naseehat. They believe themselves to be on some elevated pedestal, hence laymen should not advise them of their wrongs.

Another sign is that *zulmat* (spiritual darkness) darkens their faces. They are the ones whom Rasulullah (Sallallahu alayhi wasallam) feared more than Dajjaal. Do not allow even their shadows to darken you. Stay far, very far from them. Their poison will contaminate your Imaan.

1) The nikah with him (the first husband) remains valid. The nikah with the other man is nullified.

2) Since she is pregnant, her husband (that is, the first husband) may not come near to her. He has to wait until the Iddat expires with the delivery of the child.

3) The child will be legitimate and be related to the second husband.

It should be understood that if

the woman had married without a decree of death having been issued by a competent Council of Ulama, then her 'marriage' to the other man was not valid. She will still be in the Nikah of her missing husband.

Q. Can I discharge my Zakaat by writing off the debt of someone?

A. A debt written off will not be a discharge of one's Zakaat obligation even if the person is entitled to accept Zakaat.

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Q. Is it permissible for the prisoners to perform Jamaat Salaat in the chapel which is decorated with pictures and crosses?

A. No, it is not permissible to perform Salaat in the chapel adorned with kufr paraphernalia. Perform in your cells.

Q. If one has gold jewellery less than the gold nisaab weight, does Zakaat have to be paid if the value of the jewellery is R40,000?

A. If the person has any other Zakaat assets, e.g. cash, stock-in-trade, then he has to pay Zakaat on the combined value of the gold plus the cash. If he has absolutely no cash, etc., then Zakaat on the gold less than nisaab is not incumbent although it will be preferable to pay Zakaat in view of the value exceeding the silver nisaab which is the standard by which we go.

Q. Before the expiry of his Zakaat year, a person dies. Should Zakaat be paid on his wealth?

A. Zakaat is not payable on the wealth of the deceased person.

Q. In the UK, a brother is an accountant for a company that also sells alcohol.

Is it ok for us to work for such companies? It is not the only thing they sell, just one of many.

Secondly, if this company works in giving/taking interest from some customers, is it permissible for us to work as accountants for such companies?

MISUSE OF ZAKAAT

Question

Is it permissible to give Zakaat to poor non-Muslims and to pay Zakaat collectors from the Zakaat they collect? Some organizations pay their collectors 20%; some pay 30%. Please comment.

Answer

And some scoundrels who operate these Zakaat organizations pay themselves extremely fat 'salaries'. There is gross misuse and misappropriation of Zakaat funds by all modernist, deviate entities.

It is not permissible to pay the collectors from Zakaat funds. It is gross misappropriation of Zakaat.

It is haraam to contribute funds of any kind to these scoundrel entities. It is not permissible to give Zakaat to non-Muslims. Optional forms of charity may be given to non-Muslims, not Zakaat nor any form of Waajib Sadqah. There are some morons who claim that Zakaat may be given to non-Muslims. They are modernist deviates.

A. While the earnings are permissible, working for kuffaar companies is not permissible even if the company deals with only halaal products.

Q. We have a vehicle repair business. Often we use customers' cars to drive home as this allows us to test-drive the car as well as go home and to the masjid for salaahs. Sometimes with the same customer's car, we take tools home when needed.

Sometimes if the customer's vehicle is a bakkie, we use that bakkie to pick up building supplies etc. We subtract some amount from their invoices but do not inform them. Are any of these actions jaaiz?

Sometimes inevitably, some minor damage is caused to the customer's car. (like denting and scratches). We subtract from the customer's invoice proportionately without informing the customer. Is this

jaaiz? Is there any other way to avoid confrontation?

Customers are sometimes unable to pay for the repairs done to their cars. In most cases, they end up selling their car to us or we take possession of the vehicle during which time a storage fee is levied (we have sign boards stating this). In this case, is it permissible to sell/ scrap the car to defray expenses? These vehicles are often kept for years without contact from the owner.

A. All of this is not permissible. The vehicles may not be used at all. The customer must be notified or the minor damage must be properly repaired. Gross abuse of Amaanat is being perpetrated.

If the customer fails to pay, his vehicle may be sold, but at the proper market value. The excess must be given to him. Since there was no agreement regarding storage fees, it will

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not be permissible to charge such fees.

Q. My 5 year old daughter is on and off sick. Presently she is severely ill. The doctors cannot find anything wrong with her medically. They were treating her with vitamins, but to no benefit. She is also very aggressive. What should I read to help in this problem?

A. All sicknesses and everything else are in reality from Allah Ta'ala. Nothing happens without the decree of Allah Ta'ala. However, we are unable to understand the wisdom underlying the decrees of Allah Ta'ala. All the doctors and the hakeems are unable to cure any sickness if it is not the will of Allah Ta'ala. Therefore, we can only make dua and hope for the mercy of Allah Ta'ala.

This world is full of trials and tribulations. There is a reason for every difficulty and calamity which befalls us. Whenever a difficulty of any kind befalls us, then resort to Taubah and Istighfaar (seeking forgiveness), have Sabr (patience) and make dua. Then accept the decree of Allah Ta'ala whatever it may be. We all are reliant only on the Mercy of Allah Ta'ala. Never complain. Bear every trial with Sabr and do not divert the focus from Allah Ta'ala.

Rasulullah (Sallallahu alayhi wasallam) said that Surah Faatihah is a cure for every sickness. Therefore, place your right hand on your daughter's head, recite Surah Faatihah thrice and blow on her. Do so daily. Also daily recite Surah

Ikhlaas 3 times, Surah Falaq 3 times, Surah Naas one time and Aayatul Kursi and blow on your daughter.

Always make dua. Never allow the children to be outside at the time of Maghrib.

Q. The heirs have inherited a property. They want to give their shares to their mother who also has her share in the property. Is it permissible? Must cash be involved?

A. The asset for distribution to the heirs is a fixed property. It is not incumbent to sell a property if the heirs desire to retain it. Hence, their shares are confirmed in the property. Possession is signified by freedom the heirs have to do with their shares as they deem fit. There is no need for cash to be involved in this case.

Q. What is the Islamic ruling on a Muslim brother paying for a stall and doing business in the church's open-area garden? The proceeds of the payments go to the Church.

A. It is not permissible to hire a stall for trading in the premises of the church. To do so is to aid in sin and transgression which the Qur'aan forbids. Aiding a church is to aid in shirk and kufr which are the worst sins. The earnings are not permissible.

Q. Alhamdulillah, this year I started Alim course at a Madrasah in another town.

However, I have a problem because I am boarding, and I feel no change or can't change because of the boys in my room. It's either they use vulgar language or talk about

Hajj & Umrah - MERRYMAKING, HARAAM HOLIDAYING

"O Salmaan! The people (in the last of ages) will perform Hajj of this Bait (the Ka'bah). The rulers will go for amusement and merrymaking; the wealthy will go for business; the poor will go for collecting money, and the Qur'raa' (Ulama and Qaaris) will go for riya (show) and fame."

All categories of insincere people who use ibaadat for worldly and nafsani objectives come within the purview of this and similar other Ahaadith. It also covers those molvis who take groups for Hajj.

The degeneration and rot have reached the level where even the 'poor' and the rich are all going for a holiday, merrymaking, fun and amusement in the name of Hajj. These holidays are among the Signs of Qiyaamah.

movies and women. I sleep straight after Esha because I wake up early in the morning, but with them, it's hard. So, what do I do?

A. Staying with the others who indulge in fisq and fujoor is really problematic and detrimental for Islaah. It would have been better if you studied at a Madrasah in Durban without boarding. You could stay at home. There are several Madaaris in Durban. Since

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your home is in Durban, seek admission to one of the Madaaris. There will be no need to stay at the Madrasah.

Q. A Mufti says that according to Imaam Abu Hanifah transporting beer is permissible. Is he right?

A. Transporting beer, liquor, pork and any haraam goods is haraam. Some muftis of this age disgorge drivel. They are too stupid to understand the proper meanings of Fiqhi technicalities.

The brains and Imaan of every Muslim readily accept that to aid haraam is also haraam. The Qur'aan Majeed states: *"Do not assist in transgression and sin."* This is sufficient for understanding the prohibition and for rejecting the drivel which some muftis promote.

Also, Rasulullah (Sallallahu alayhi wasallam) said: *"Seek a fatwa from your heart."* On simple issues, the Muslim's heart will issue the correct fatwa which overrides the corrupt fatwas of muftis of shallow understanding.

Q. Who are one's neighbours?

A. Neighbours refer to 40 houses on all sides.

Q. I have a gold ring which weighs 5 grams. Do I have to pay Zakaat on it?

A. If the only wealth you have is the 5 gram gold ring, then there is no Zakaat payable on it. However, if you have cash money or bank savings and if this is added to the value of the 5 grams of gold and the total comes to the Nisaab value,

SUICIDAL THOUGHTS

A Sister in grief, seeking advice, states:

"It is with a very heavy and painful heart that I send this email to you. Since the last few months, about 3 to 4 months now, I've just been feeling low and down and I keep getting suicidal thoughts. Of recent it seems to have picked up and I just don't know what to do. Everytime these thoughts are coming to mind I start praying and asking Allah to remove them from my mind but the minute anything happens that hurts or upsets me I start having an anxiety/panic attack and the next thing I know I'm getting suicidal thoughts and I just keep getting thoughts like it's not worth living and that I can't do this life anymore, etc,etc.

I just don't know what to do. I'm so scared and terrified. I am in dire need of your help and duas. Jazakallahu Khairan Wassalaam

(End of the Sister's lament)

Answer

We receive many similar letters. People complain about depression, anxiety, etc. and suicidal thoughts.

Your condition is because of extreme deficiency of Imaan. Suicidal thoughts come to people who do not believe in Allah Ta'ala. Furthermore, people who are mentally disturbed get such thoughts because of their stupidity and mental derangement.

Look at the issue with

Imaani intelligence. What is the purpose of a person committing suicide? The shaitaan whispers into the mind that once you are dead all the worries and hardships will come to an end. This is a massive LIE of Iblees which people of weak Imaan swallow. This is the deception of shaitaan.

Now, if you are unable to have Sabr when little issues trouble you, how are you going to bear the pains, sufferings and misery which will follow death until the Day of Qiyaamah. How are you going to bear the horrible punishment and torments of the grave? Then in Qiyaamah how will you bear the extremely severe punishment of the Fire, etc.?

If death brings an end to the little worldly misery you are undergoing, then there would have been some reason to mitigate for the satanism of suicide. But when death will only multiply the miseries a million fold, then what will be gained from the satanism of suicide?

Keep your mind focused on Allah Ta'ala. Millions of people all over the world are suffering extreme hardship. You are not suffering even 1% of the hardships which the Palestinian Muslims are suffering, yet they keep up their courage and adopt Sabr. May Allah Ta'ala guide you and protect you against the trap of shaitaan in which you are presently caught.

then only will Zakaat be payable on the combined value.

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Q. What is a Faqeeh and a Mujtahid? What are their qualifications?

A. Forget about them. There are no mujtahids today. The age of the Mujtahideen was Khairul Quroon (the first three eras of Islam). There are also no Fuqaha today.

Q. What is the exact date of Mi'raaj?

A. The exact date of Mi'raaj is not known.

Q. I read somewhere that it is fisq to shave the beard and such a person is a faasiq. So, What is Fisq? And who is a Faasiq?

A. Fisq is to commit sins flagrantly in the public. A person who shaves his beard is a faasiq.

Q. If someone takes photos or comes on TV, will he be a Faasiq?

A. Most certainly a person who takes photos, comes on TV or displays his snout on any of these haraam internet media is a faasiq.

Q. Is there any differentiation between Ulama and non-Ulama? For example, if I shave my beard then I am a faasiq according to Islam. But, if the mufti imaam of my mosque shaves his beard, he will not be called a faasiq? Kindly advise?

A. If a Mufti or an Imaam of a Musjid shaves his beard then he is a worse faasiq. His fisq is worse than the fisq of an ordinary man who is not an Aalim.

Q. What is the ruling of those who intermingle with the opposite gender? Are they also faasiq? I hear these days, that

A NEW HYBRID SHIAH-INTERFAITH 'QUR'AAN'

QUESTION

My children are attending a school in Pakistan. At this school a new Qur'aan translation is being taught. It is called 'Muttafaqah Tarjumah Qur'aan' (Unanimous Qur'aan Translation). It is so termed because it is a compromise between the Ahlus Sunnah and the Shiah. The Translation references Shiah theological texts. Is such a translation/commentary permissible?

ANSWER

The *Muttafaqah Tarjumah Qur'aan* which has been introduced in schools is another cog in the interfaith plot to destroy Islam. There can never be common ground between Muslims and the Shiah kuffaar who deny the authenticity of the Qur'aan Majeed and vilify the Sahaabah (Radhiyallahu anhum). Minus the Qur'aan and the Sahaabah there can be no Islam. The Qur'aan and the Sahaabah are the two most vital and important fundamentals of Islam.

The attempt to amalgamate the Shiah version of the Qur'aan with the Qur'aan Majeed which has been transmitted down the centuries from the era of the Sahaabah, is absolutely corrupt, devious and baatil. An amalgamated version, that is a hybrid one between Muslims and Shiahs,

is absolutely impossible. The slightest variation interpolated into the Qur'aan to accommodate any meaning or tafseer of the Shiahs is kufr and drastically detracts from the authenticity of the Qur'aan Shareef. Thus, the so-called 'muttafaqah' version is baatil and haraam.

It is never permissible for a Muslim school to teach this baatil version which has been prepared by conspirators. It is haraam for parents to send their children to such a school which teaches this baatil version.

It is not possible and not permissible to have an amalgamated form of a Qur'aan which accommodates the beliefs of Muslims and Shiahs. The *muttafaqah* version is a cunning attempt to compromise the Aqaaid and A'maal of Muslims. It is a pernicious shaitaani ploy to destroy Islam.

When the Mushrikeen of Makkah had attempted to strike a compromise with Rasulullah (Sallallahu alayhi wasallam) on the issue of Tauheed, it was vigorously rejected.

Rasulullah (Sallallahu alayhi wasallam) rejecting the interfaith proposal of the Mushrikeen said:

"If you place the sun in my right hand and the moon in my left hand, I shall not desist from proclaiming Deen."

there is a valid difference of opinion on intermingling.

A. Those who mingle with the opposite sex are not only faasiq. They are faasiq as well

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as faajir (immoral person). There is no valid difference of opinion on this issue.

Q. What is the ruling of the one who says that intermingling is permissible? Will this be fisq?

A. The one who claims that intermingling is permissible, commits kufr.

Q. I am studying at a Darul Uloom, however, I have a problem because I am boarding, and I feel no change or can't change because of the boys in my room. It's either vulgar language or talk about movies and women. I sleep straight after Esha because I wake up early in the morning, but with them, it's hard. What should I do?

A. If possible find some other accommodation. While you are trapped in the evil environment, sit outside with a kitaab if they are indulging in their conversation of filth and obscenity. If it is night time, fall asleep with the Thikr of Allah Ta'ala on your tongue. Plug your ears with cotton wool whilst they are indulging in zina talks. You are in a big trial. May Allah Ta'ala protect you from the evil of these louts. If you are able to offer them naseehat, do so.

Q. Please assist in the scenario below:

There is a Moulana running a school for special needs children. The school was renting a premises and was looking to purchase a property. The MI told me a property was identified which would be suitable for the school. I donated 1

million rand for the purchase of the house.

Few days later I found out that the MI gave the money to an investment. I therefore went to him and I asked for the donation to be refunded to me as he did not use the money for what I gave. The MI confirmed my finding but said the school will get returns and I cannot get my money back because it's like I'm licking my vomit to ask for it back in the light of the Shariah.

I would like to know if I can demand my money back in the light of the Shariah and use it in for another Lillah project.

A. You have every right to demand the return of your money which this person has so dishonestly misused. He had no right to make an investment. It was haraam. The money was intended to procure a property. Demand the return of your money. Far from you 'licking vomit', he has devoured haraam with his haraam act of investment.

Q. Is it permissible for a maulana to teach females the masaa-il of haidh?

A. In fact, it is not permissible for a male to teach females even Kitaabus Salaat. This is the age of supreme Fitnah. A deeni front has become the camouflage for nafsani objectives.

Q. Is zakaat binding on the medication that a doctor keeps to dispense to his patients? For example the doctor has a set consultation fee of R350. In the R350 the patient will receive the relevant

medication which the doctor stocks based on what the patient needs. Any extra medication required will be sourced from the pharmacy. So will Zakaat be necessary on the stock of medication available by the doctor?

A. Since the medicines are not free, it will be stock-in-trade, hence Zakaat will be applicable.

Q. I have a gold ring which weighs 5 gram. Do I have to pay Zakaat on it?

A. If the only wealth you have is the 5 gram gold ring, then there is no Zakaat payable on it. However, if you have cash money or bank savings and if this is added to the value of the 5 gm gold and the total comes to the Nisaab value, then only will Zakaat be payable on the combined value.

Q. A sheikh says that it is permissible for a woman to travel without a mahram if it is safe. He mentions the Maaliki Math-hab in support. Please comment.

A. The chap who issued the copro-stupid 'fatwa' is among the signs of Qiyaamah. He is a decayed peanut in a basket of rotten peanuts, hence he disgorged copro-stupidity with his silly and stupid interpretation of the Hadith.

Since the past more than 14 centuries, the Ummah understood the Hadith and the mas'alah as we still do today. However, in our current era of fitnah, fasaad and abundance of moron, bogus 'sheikhs and bogus molvies', it is NOT permissible for a woman to walk

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alone in the same street where she lives without a mahram. She may not visit a relative in the same street without a mahram, leave alone the idea of going on a journey alone.

These modern-day copro 'scholars for dollars' issue copro-fatwas to gratify their carnal lusts. Ignore the copro-drivel of the copro, bogus scholar.

Q. Should the hands be folded after Ruku'?

A. After Ruku', the hands should not be folded.

Q. Will municipal water become doubtful if paid with haraam interest money? Will it be permissible to use the water?

A. The municipal water will not be doubtful if paid with even haraam interest money. The money is given to the municipality to prevent it from its zulm of disconnecting the water service. The water does not belong to the zaalimeen of the

municipalities who loot and fleece the public.

Q. What is a zindeeq?

A. A zindeeq is a chap who believes that he is a Muslim but according to the Shariah he is not a Muslim on the basis of his kufr interpretation of the Qur'aan and Hadith. Example: a person shaves his beard or takes photos understanding that these acts are haraam. He does not deny the fact of these acts being haraam. This person is a faasiq not a zindeeq.

Another chap shaves his beard, or indulges in picture-making or intermingles with women. He claims that these sins are halaal. He is a zindeeq.

In reality a zindeeq is a kaafir, but he considers himself to be Muslim and generally leads the life of a Muslim.

Q. According to Darul Uloom Deoband while blood donation is not permissible, in an emergency one may give blood. Is this correct?

A. What Darul Uloom Deoband says it not entirely correct. Giving/donating blood is haraam at all times. Their fatwa is self-contradictory.

Q. I was given a big amount of Zakaat for distribution. I kept the money locked and hidden. Nevertheless, it was stolen. What should I do?

A. Since you had taken all precautions and was not negligent, you are not liable for the loss sustained. The loss is for the owners whose Zakaat has not been discharged. You have two options:

1) Inform the contributors of

the loss to enable them to pay their Zakaat. However, people nowadays are ignorant of the masaa-il, they will become annoyed and hold you responsible.

2) Maintain silence. Do not inform anyone, but pay the Zakaat to the needy in affordable instalments if you are unable to pay it in a lump sum.

Q. What is the traditional way of having a jalsah for boys who complete Hifz?

A. Traditional way is only the Sunnah. In the Sunnah there is no ceremony, no jalsah, etc. for a student who completes Hifz or even the Aalim course. There were innumerable powerful Huffaaz among the Saahaabah. Never did they have any specific way/ceremony/jalsah to honour the student. Just make dua for the student.

All jalsahs are motivated by riya and takabbur – merrymaking in the name of the Deen.

Q. Can Qadha Namaaz be performed after Fajr and Asr?

A. Qadha may be performed after Fajr Salaat and after Asr Salaat. After Asr when it is near to sunset, then no Salaat will be permissible. Qadha and any other Salaat may not be performed at Zawwaal time.

Q. Can Sajdah Tilaawat be made after Fajr and Asr Namaaz?

A. Yes, it is permissible.

Q. I was told that novels are haraam. Why are they haraam?

A. Novels are haraam because they incite carnal lust and squander valuable time. Every-

SILENCE OR RESPONDING

Someone posed a question to Imaam Shaafi' (Rahmatullah alayh). He maintained silence. When the person asked the reason for his silence, Imaam Shaafi' said: "I am reflecting whether my silence or responding will be better."

Silence is a virtue of considerable significance. One should not respond to every question. Many people ask futile questions. Even if these may be of a Deeni nature, there is no incumbency to answer.

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thing which is not permissible causes physical and spiritual harms. Novels are prohibited in the Qur'aan Majeed.

Q. I have saved sufficient for Hajj. Is Zakaat payable on these savings?

A. Zakaat is Waajib on savings regardless of the purpose of the savings. If your Zakaat year ends before going for Hajj, then you have to pay Zakaat.

Q. What is the ruling in the Shariah regarding a person whose heart stops beating? Is it allowed for Medical Personnel to use the defibrillator? Many times the patient comes back into consciousness and then lives for months, even years or as long as Allah Ta'ala allows them too.

I have heard many Muslims in the UK have signed waivers of not wanting to be resuscitated should they stop breathing. What is the correct stance on this issue.

A. Revivication of a patient is the evidence for the fact that he/she has not died. A dead person can never ever be re-

vived. It is not permissible to sign such waivers.

Q. Ten years ago I loaned someone R25,000. The value of the rand has considerably decreased. Can I ask for payment in gold?

A. The loan given ten years ago should be repaid with the amount of gold which R25,000 could have procured at that time (ten years ago). Ten years ago the price of a krugerrand was R15,000. Today the price is about R50,000. Long term deals should be transacted in gold.

Q. Is it permissible for a woman to learn archery in her home environment?

A. Yes, it is permissible for a woman to learn archery within her home environment. However, in these times it is better to learn to become proficient in using a gun. The opportunity for using a bow and arrow for defence is rare. But a gun can always be kept on oneself and could be quickly used.

Q. Today, unintentional listening to music is unavoidable. Music prevails in all places in the public. What should one do to be saved of the evil effects of music?

A. Abhor the music, recite Istighfaar and move on. If you do have the courage to emulate Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah, then do so. They would put their fingers in their ears to block the sound of the music. Although it is not Waajib to do so, it is preferable and rewardable.

Q. Is eating with the left hand

makrooh or haraam?

A. You are unaware of the meaning of Makrooh, hence you ask this stupid question. The consequence of both Makrooh Tahrimi and Haraam is the Fire of Jahannam. Shaitaan eats with his left hand. Eating with the left hand is HARAAM.

Q. Some people when responding to Salaam, lift their hand and place it on their heart. Is this valid?

A. The practice of lifting the hand and placing on the chest/heart when making salaam is bid'ah.

Q. The deceased died before paying Zakaat on her wealth. She did not make a wasiyyat for the Zakaat to be paid. What should the heirs do?

A. If the deceased had not paid Zakaat, she was sinful. Dua of Maghfirat should be made for her. Since she did not make a wasiyyat (bequest), her Zakaat may not be paid from the assets of the estate. When a person dies, his/her ownership ceases. Therefore there is no Zakaat payable on the estate's assets. When the heirs receive their shares, they should pay their own Zakaat.

Q. A Mufti says that it is permissible to look at women without lust. I always understood that it was not permissible.

A. The mufti is astray. It is haraam to look at ghair mahram women. Ignore what he has said. He is a liberal lacking in Taqwa, hence he spoke driv-

GLUTTONY

Imaam Shaafi' (Rahmatullah alayh) explaining the calamities of satiation (full stomach) said: "From the age of ten years I never ate to satiation (i.e. he did not fill his stomach to capacity) because the effect of satiation is heaviness in the body, hardness of the heart, elimination of understanding, increase in sleepiness, and it inhibits Ibaadat"

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Q. Are members of the Ismaili sect Muslims?

A. Ismailis are among the worst of the Shiah kuffaar. They believe in the godhood of Agha Khan.

Q. When the Athaan is being called, should one stand or sit?

A. Sit when the Athaan is being called.

Q. Can a cripple person sitting in a chair be the Imaam for Salaat?

A. Imaamate on a chair renders the Salaat invalid.

Q. Can I pay my Zakaat in several instalments or should it be paid in a lump sum when it becomes due?

A. Zakaat can be paid in instalments of any number.

Q. My wife is annoyed with me because she has not become pregnant even after three years of marriage. She insists that I should go for medical treatment although there is nothing wrong with me. I am fulfilling her conjugal needs. She is frustrated because others are telling her that she still does not have a baby. Please advise.

A. Many women are of this ilk. Your wife should make Taubah for her attitude of kufr. The Creator is only Allah Ta'ala. Only He creates, and He creates when He wills. The

ideas of these women are all kufr.

Q. I am making my Qadha Qur'baani by giving the price of a sheep to the poor. Can this amount be given to multiple persons or does it have to be given to one person?

A. You may distribute the Qadha Qur'baani money to multiple persons as you wish.

Q. I lent my car to a friend. When he returned it, the car's engine was damaged. Who is responsible for the damage?

A. An item, be it a car or anything else, lent to someone is Amaanat in his custody. That means that if the item is lost or damaged without him being neglectful, then he is not liable for the damage. The owner of the item is responsible. However, if your friend had damaged the vehicle neglectfully, then he is responsible.

Q. A deceased has no relatives who are heirs. He has only some very distant relatives. May his assets be distributed to other poor Muslims?

A. "Distant" relatives, if they are Zawil Arhaam, do have shares of inheritance. As long as there are such relatives, the Muslim man may not take any of the assets of the deceased.

Q. Should Hanafis join Shaafis in Janaazah Salaat in the absence of the body?

A. According to the Hanafi Math-hab, Janaazah Salaat without the presence of the body is not valid. Hanafis should not join such a Janaazah Salaat.

Q. What should the Shaafi

follower do in Fajr Salaat when the Hanafi Imaam does not recite Qunoot?

A. The Shaafi follower should recite the briefest form of Qunoot and link up with the Imaam in Sujood.

Q. What should the Hanafi muqtadi do in Fajr if the Imaam is a Shaafi?

A. If a Shaafi is leading the Salaat, the Hanafi follower should remain standing silently while the Imaam recites the Qunoot.

Q. Some Muftis in UK say that if the husband initiates divorce proceedings in a kaafir court, the decree of the court will be a valid Talaaq. Is this correct?

A. They speak nonsense. The 'divorce' decree of a kaafir court is not valid in the Shari'ah. If the husband initiates 'divorce' proceedings in a kaafir court, it will apply to the kuffaar legal marriage which the court's decree will annul. Never will the kaafir's decree annul the Nikah. The argument of some muftis is baseless.

Q. Is it permissible to buy anything at a government or municipal auction sale?

A. It is permissible to purchase anything from the government auction sales.

Q. A baaligh boy of 16 years has not yet grown a beard. Can he lead the Taraaweesh Salaat in the Musjid?

A. The youth who has not yet grown a beard should not be allowed to lead the Taraaweesh at the Musjid. It is Makrooh.

Q. Is it permissible to buy food with haraam interest

ONE FAQEEH

Rasulullah (Sallallahu alayhi wasallam) said: "One Faqeeh is harder on shaitaan than a thousand Aabids."

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

money for feeding the poor at the time of Iftaar at the Musjid?

A. It is not permissible to use haraam interest money to feed people at the Musjid for Iftaar. How can one ever think of Iftaar with haraam food?

Q. There are two partners in a business. One has died. The other partner wants to buy the share of the deceased partner. Is this permissible?

A. If all the heirs unanimously decided to sell the share of the deceased partner, that is his/her share of the assets of the partnership, it will be permissible. The proceeds thereof will then be distributed in terms of the Law of Inheritance.

Q. The rule of the Saudis is that only those performing Umrah are allowed in the Mataaf area. Will it be permissible to wear Ihraam garb just to gain access to the

Mataaf for making Tawaaf?

A. Yes, it is permissible. The Saudi regime is KUFR. Its rules are KUFR.

Q. Since the age of buloogh I have intentionally broken fasts every Ramadhaan. I became baaligh 10 years ago. Please advise, what I must now do regarding all the Kaffaarahs?

A. For having broken fasts intentionally without valid Shar'i reason, Kaffaarah of 60 days is Fardh. However, for one Ramadhaan only one Kaffaarah applies even if many fasts were nullified in that Ramadhaan.

You are liable for ten Kaffaarahs plus the number of fasts broken. You should take the Name of Allah Ta'ala, muster up courage and begin the Kaffaarah. It will be easier to keep the fasts during the short winter days.

Once you begin the Kaffarah, the aid of Allah Ta'ala will simplify the obligation for you. May Allah Ta'ala grant you the taufeeq to fulfil this extremely important obligation.

Q. In anger I said to my wife: "If you are not happy, take your talaaq and go." What is the ruling?

A. Your statement: "If you are not happy, take your talaaq and go", will be One Talaaq Raj'i (a Revocable Talaaq) if she had immediately acted and separated herself from yourself. If she did not leave immediately when you made the statement, her right to have invoked the Talaaq lapsed.

Q. A man suffering from psychosis killed his wife. Will he be punished in the Hereafter?

A. If a man suffering from psychosis kills his wife, only Allah Ta'ala knows whether he was genuinely insane at the time. We cannot say how Allah Ta'ala will judge him in the Hereafter.

Q. A lady is survived by her husband, mother, father and 2 sisters. How should her estate be distributed?

A. The heirs are her husband, mother and father. The sisters do not inherit in this case. The estate has to be divided into six shares and distributed as follows:

Husband 3; Mother 1; and father 2.

Q. I have invested in Al Mabroor company which is in dire financial straits. The company has been placed un-

PERFECT WUDHU

Abdullah Bin Muhammad (Rahmatullah alayh) narrated: "I was making wudhu on the banks of the river in Baghdad when Imaam Shaafi' (Rahmatullah alayh) appeared on the scene. He said to me: "O lad! Perfect your wudhu. Allah will then be kind to you in this world and in the Hereafter."

I quickly completed my wudhu and made haste in following Imaam Shaafi'. When he saw me approaching, he said: "What is your need?" I said: "Impart to me the

Knowledge which Allah Ta'ala has bestowed to you." He said: "Speak the truth, you will be saved. He who adopts Taqwa in his Deen will remain safe from dangers. He in whom there are three attributes, his Deen will be perfect:

- * Amr Bil Ma'roof – advising others to practice virtue while he himself does good.
- * Nahi anil Munkar – advising others to abstain from evil while he himself abstains.
- * Observing the limits prescribed by Allah Ta'ala. That is not to transgress the Shariah of Allah.

(Continued on page 24)

KHATAM JALSA

Question

“A completion (khatam) for Hifz students is organized as follows at a Madrasah:

Sometimes a Qiraat or name of a student is first recited. Then a talk given. Thereafter the student who is completing Hifzul Quraan will recite his last sabaq together Surah Ikhlāas, Falaq, Naas, Surah Faatiha and a few Aayat of Surah Baqaraah until the word 'Muflihoon'. In cases where a few or many students will be completing then after each student recites his last sabaq, all the students will recite collectively in a chorus fashion from Surah Ikhlāas until the word 'Muflihoon'.

In the case of Bukhari Shareef khatam, a student will read the final sabaq which is

then explained by the Sheikhul Hadith or Bukhari Shareef Ustaad. Thereafter a collective duaa is made. There are no meals served after such a completion.

I am confused. What is the correct method of completion of Hifzul Quraan and Bukhari-Shareef? Is this method of completion, as described above, correct? Is it permissible, meritorious, motivational, a duty for a parent, a duty towards a fellow student, a form of honouring the Quraan or Hadith etc. that a person should attend such a completion at an institution? Please advise.”

Answer

This function is another bid'ah. It has no basis in the Sunnah. It is a function of *riya*. Both the Madrasah and the parents engage in an ostentatious (*riya*) display. The Qur'aan and Ahaadith are made objects for fulfilment of nafsani desires. The acts displayed by the students at the behest of the Ustaadh are bereft of any benefit whatsoever. On the contrary, their display is nugatory of Ikhlāas and Taawadhū'.

The motive of the Madrasah is to impress the parents with its teaching prowess and the products it produces. The hidden motive of the nafs is *shuhra* (name and fame). The

parents become bloated with false pride by the display of their children.

The chorus recital is a despicable act of bid'ah. Just from whence did the Madrasah acquire this sing-song method is a mystery. But its source appears to be the Nafs.

The Sunnah does not prescribe any function for any khatam of any kind whatsoever. The demand of *Ilm* is *Tawaadhu'* (humility) and *Ikhfa'* (concealment), not ostentation (*riya*). These jalsahs or whatever they may be dubbed are functions of *riya* and *ujub*. Regardless of the excuses and reasons proffered for justifying these khatams, if the organizers reflect with sincerity and try to fathom their nafs, they will not fail to understand their error which comes within the scope of the Qur'aanic Aayat:

“In reality man has baseerat (insight/awareness) of his own nafs despite him presenting excuses.”

(Surah Al-Qiyaamah)

If a person reflects with sincerity, he will detect the thief lurking in his nafs. Teaching and learning Hifz and Ahaadith are supposed to be solely for the Pleasure of Allah and for Thawaab in the Aakhirah. But the Deen is utilized for nafsani and worldly motives. Jalsahs and khatam functions are of this nafsani brand.

INTEREST AND AN EVIL DEATH

Once Hadhrat Maalik Bin Dinaar (rahmatullah alayh) went to visit a sick man. On reaching the place, he realized that the man was in his death throes. Each time Hadhrat Maalik attempted to instruct him in the recitation of the Kalimah, the man would say: 'Ten, eleven'. Then the dying man said: 'O Maalik Bin Dinaar! There is a mountain of fire in front of me. When I make an attempt to recite the Kalimah, the mountain of fire moves towards me threatening to engulf me.' When Hadhrat Maalik questioned his relatives, they said that this man was a devourer of interest, and he would give short measure and weight.

THE EFFECT OF HAQQ & BAATIL

Imaam Shaafi' (Rahmatullah alayh) said: "Awe and honour enter my heart for a person who accepts the Haqq in a discussion with me. I then become his follower. I despise a man who presents excuses to justify his baatil."

HUMILITY OF HADHRAT UMAR

One Day in his Khutbah, Hadhrat Umar (Radhiyallahu anhu) mentioned that the mehr (dowry) of women should not become excessive. He warned that any excessive amount would be confiscated and assigned to the Baitul Maal.

After Ameerul Mu'mineen descended from the mimbar, an old lady said:

"O Ameerul Mu'mineen! Is it more befitting to follow your ruling or what is mentioned in the Kitaab of Allah (the Qur'aan)." Hadhrat Umar (Radhiyallahu anhu) responded:

"Kitaabullah is more befitting. Why do you ask this?" The old lady said: "You have just now prohibited people from increasing in mehr whereas Allah Ta'ala says in His Kitaab: "And if you have given any of them (women) a heap (of gold), then to not take back anything from it."

Acknowledging the correctness of the lady's statement, Hadhrat Umar (Radhiyallahu anhu) again mounted the mimbar and said: "I had forbidden you from increasing mehr. However, every one may do as he wishes with his wealth.

Everyone has more understanding than Umar, even the old lady." He repeated this statement twice or thrice.

This attitude of humility of Hadhrat Umar (Radhiyallahu anhu) is a wonderful lesson for Ulama who are soiled with pride and arrogance. They react arrogantly when laymen proffer naseehat or criticize them for their shenanigans.

Another lesson is that severity is not nugatory of humility. Hadhrat Umar (Radhiyallahu anhu) was extremely severe in the enforcement of the Shariah. He was the Man with the Whip.

MUSHTABAH FOOD

Hadhrat Molvi Muzaffar Husain (Rahmatullah alayh) exercised excessive care regarding food. Even his physical constitution could not tolerate any mushtabah (doubtful) food. If by error he ate even a morsel of mushtabah food, he would immediately become nauseous and vomit out the food. He never attended any functions to which he was invited.

Among the Students of Shah Ishaq (Rahmatullah alayh), three were extremely Muttaqi (pious). The one of the loftiest Taqwa was Molvi Muzaffar Husain, the second was Shah Abdul Ghani and the third was Nawaab Qut-

buddin Khan. One day Nawaab Qutbuddin invited Shah Ishaq, Molvi Ya'qoob and Molvi Muzaffar Husain and some others for meals. Shah Ishaq and Molvi Ya'qoob accepted while Molvi Muzaffar Husain declined. His refusal had aggrieved Nawaab Qutbuddin Khan, hence he complained to Shah Ishaq.

Reprimanding Molvi Muzaffar Husain, Shah Ishaq said that his taqwa was extreme and baseless. "What, is the food of Nawaab Qutbuddin haraam?" Molvi Muzaffar Husain responded: "Never can I entertain such ill-suspicion of Nawaab Sahib." Then he explained that Na-

waab Qutbuddin Khan was in debt. The money which he will spend for the lavish meal should be paid towards his debt. Therefore it was Makrooh to eat his food.

This reasoning of Molvi Muzaffar Husain appealed to Shah Ishaq. He then also decided to decline the invitation.

Commenting on this episode, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said: "This Taqwa is indeed subtle and wonderful. Just look at the noble Ustaadh. Initially he rebuked his Student, then on being apprized of the daleel, he followed him. A Student should not abandon his daleel merely for making taqleed of his Ustaadh."

WARA'

Wara' is an extremely lofty state of Taqwa (piety which is the effect of obedience). Hadhrat Hasan Basri (Rahmatullah alayh) said:

"Wara' has three constituents:

1. To speak the truth even in anger.
2. Abstention from prohibitions.
3. Constancy in observance of the Commands."

INSINCERITY OF THE MOLVIES

Commenting on Tariq Jameel's puja in the Sikh temple, a Brother says:

Another day and another flagrant transgression by Taariq Jameel comes to the fore. Yet in light of this, the very same Darul Uloom, ulama bodies, ulama and jamaat saathies who found their voices during Ml Sa'ad's visit are now silent. There was no sincerity, nor true concern of Deen from them previously and so this

silence was not surprising. Allah Ta'ala though works in mysterious ways and has through this episode revealed the reality to the public, within a month, of the stark discrepancy in their ways. These groups will also not utter a word regarding the kufr of MBS and the danger it poses to the Ummah.

Our Comment

Yes, their insincerity is glaringly conspicuous and horrid. They are all signs of

Qiyaamah. That is why they manipulate Deeni cover for projecting their insincere motives. Tariq Jameel's fisq, fujoor and kufr are more flagrant and graver than the infractions of Goonda Sa'd.

The Ulama of this era are not guides for the Muslim community. On the contrary they are *zulmat* piled on *zulmat* (spiritual darkness). When such is the condition of the ulama, what can be expected from the public at large?

THE US EGG INDUSTRY KILLS 350 MILLION CHICKS A YEAR

By SCOTT McFETRIDGE
Updated 8:01 AM GMT+2,
December 19, 2024 WIL-
TON, Iowa (AP) — Every
year the U.S. egg industry
kills about 350 million male
chicks because, while the
fuzzy little animals are in-
credibly cute, they will never
lay eggs, so have little mone-

tary value. Most of the ani-
mals are culled through a
process called **maceration**
that uses whirling blades.

This is the horrid, brutal in-
dustry which human shayaa-
teen such as SANHA, MJC,
NIHT and many other rubbish
entities halaalize. All this bru-
tality is acceptable for these

illegitimate progeny of Iblees
because it is a lucrative
source for the filthy haraam
boodle which these *shayaa-
teenul ins* utilize to nourish
themselves and their families.
They have been created to be
fuel for Jahannam, hence they
are bereft of any human emo-
tions.

THE STEPMOTHER

Q. *What attitude should children have for their stepmother? My ex-wife teaches my children to disrespect her and be unfriendly towards her.*

A. Your ex-wife is a shaitaanah. The children must respect their stepmother. They have to respect her just as they respect their own mother. They may meet and visit her

although the baaligh males should not be alone with her. The ex-wife is acting satanically. The stepmother is their father's 'best' friend, and regarding this, Rasulullah (Sallallahu alayhi wasallam) said:

"Of the best of good deeds is that a man is kind to the Family of the friends of his father after his (the father's) death."

In relation to the stepmother, the 'family of the friends of his father, is extremely distant. But Rasulullah (Sallallahu alayhi wasallam) described service to such distant friends of his father to be among the noblest deeds of virtue. Now, reflect and understand the value of the stepmother.

SHAITAAN

Rasulullah (Sallallahu alayhi wasallam) said: "Shaitaan sits firmly on the heart of man. When he (man) engages in Thikrullaah, shaitaan flees. When he becomes forgetful (of thikr), shaitaan inspires him."

THE AULIYA

While all the Auliya are of extremely lofty moral character, there are some whose character is *par excellence*. Their morality sometimes overshadows their intelligence and due to simplicity they lack the vision to understand the pitfalls of certain of their acts which later develop into bid'ah. Such Buzrugs are unable to effect the *Is-*

laah (moral reformation) of people.

It is therefore essential to understand that every act and statement of an accomplished Buzrug/Wali is not the Sunnah nor does a Buzrug's deed constitute *daleel* (proof) of the Shariah. Thus, it is improper to seek justification for bid'ah practices by pre-

sending the deeds and statements of Auliya. Any act of a Wali which is in conflict with the Shariah must incumbently be set aside.

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) as well as other Fuqaha have said: "*He who cites the obscurities of the Ulama (as daleel) has made an exit from Islam.*"

MUAQQIBAAT

"For him (man) there are guarding angels in front of him and behind him, protecting him by the command of Allah."
(Ar-Ra'd, Aayat 11)

Muaqqibaat are the Angels whom Allah Ta'ala has appointed to guard and protect people from danger and harm of every kind, physical, moral and spiritual. They operate in two shifts. One shift operates during the day, and another shift during the night.

It is mentioned in the Hadith that these Angels guard people at all times. They are posted even to guard non-Muslims. However, when Allah Ta'ala decrees some harm or calamity to befall a person, then these Angels stand aside without protecting the person.

This explains that all calamities which befall people are by the decrees of Allah Ta'ala. If there is no such decree, then no harm can come to anyone. The Angels are there to protect people against the harms of jinn, animals, people, etc.

RIYA OF THE ULAMA

Imaam Shaafi' (Rahmatullah alayh) was asked to explain *riya* (show). He said: "*Riya* is a *fitnah* (calamity) which the tempest of the nafs has made a veil which it (the nafs) casts on the heart and eyes of the Ulama. Thus they destroy their virtuous deeds with it. The Aalim who does not keep his nafs under observation, his knowledge will

not benefit him. He who uses his *Ilm* for the obedience of Allah, spiritual mysteries (*Asraar*) will unfold for him."

Imaam Ghazali (Rahmatullah alayh) commenting on this advice said that Imaam Shaafi's (Rahmatullah alayh) abhorrence for fame and fear for the calamities of *Ilm* were extremely profound.

FUTILITY

Hadhrat Uwais Qarni (Rahmatullah alayh) said:

"When two persons gather to indulge in futility, shaitaan departs because now he has achieved his objective of preventing from Thikrullah."

The effect of indulgence in futility is to become forgetful of Allah Ta'ala.

Hadhrat Hasan Basri (Rahmatullah alayh) said: "Futile talk is evil. Silence devoid of fikr (reflection) is futility and disgraceful."

Hadhrat Maalik Bin Dinaar (Rahmatullah alayh) said:

"A friendship which will not benefit one in the Akhirat is futile. A man who indulges in idle talk is bereft of knowledge. His heart is blind and his life is ruined."

THE FOLLY OF TODAY'S PSEUDO-'MUHADDITHEEN'

Question

The following is a post from 6/12/24.

"Shaykh Abdul Malik, in his Muhadharat, highlights several excuses presented by scholars to justify their abuse of weak narrations:

1. Exploiting the prestige of a scholar to bypass verification of Ahadith.

Reliance on Prestigious Sources: Some scholars argue that the presence of a hadith in the works of a respected and renowned scholar, such as Ihya Ulum al-Din (of Imaam Ghazaali), is sufficient to narrate and rely upon it without the need for independent verification or authentication.

2. Validity of Fabricated Hadiths due to their meaning

Another justification is the belief that even if a hadith is fabricated, it may still be valid to narrate if its meaning is deemed correct. Case in point: لولاك لما خلقت الأفلاك

3. Verification Through Kashf

Some argue that the authenticity of a hadith need not always rely on the science of Usul al-Hadith but can instead be validated through kashf—spiritual insight or unveiling experienced by certain pious individuals.

4. Weak Narrations for Fadha'il

Although this is an estab-

lished principle, some Scholars abuse this by completely jettisoning any narrations authentication, on the mere grounds "Its about virtue", hence no need to verify the level of authentication, completely disregarding the chain of transmission, even to the extent of using highly problematic narrations (Munkar), the common trope is as long as it is not fabricated and is about virtue, all weak narrations get the green light."

Regarding the author of the kitaab, the following is what someone shared:

"Shaykh Mohammad Abdul Malik Ibn Shamsul Haq Al Kamulai Al Bangladeshi is from Dhaka, Bangladesh and has studied from Shaykh AbdurRasheed Numani, Shaykh Abdul Fatah Abu Ghudah, Mufti Taqi Usmani, Maulana Ameen Safdar Okarwi, Shaykh Idrees Mirthi and Shaykh Waliul Hasan Khan Thonki.

Shaykh Rasheed Nomani said in a letter 27/12/1411 that – 'I have never seen a student as clever or gifted as him.'

Shaykh Abdul Fatah Abu Ghudah said 'he is a unique student whom there is no comparison to from my beloved ones and companions'. Shaykh Awamah and Shaykh Saeed Ahmad Palanpuri have also praised him as a master of Hadith.

Please clarify these issues.

ANSWER

The accolades conferred on the Shaykh do not awe us. We are not impressed by praises lauded on the Shaykh. The issue at hand is the views he has expressed, concern, not the praises lauded on him nor his string of august Asaatizah.

A personality such as Imaam Ghazaali is of such lofty status that he has the ability to wrap up the Shaykh, his Asaatizah and many other seniors and put them all in his pocket.

Imaam Nawawi (Rahmatullah alayh) expressing his opinion *Ihya'ul Uloom* of Imaam Ghazaali (Rahmatullah alayh), said: *"Al-Ihya is almost (like) the Qur'aan."* According to Imaam Nawawi (Rahmatullah alayh) and others, Imaam Ghazaali (Rahmatullah alayh) was the Mujaddid of the 5th century.

Imaam Ghazaali is not the little brother of the Shaykh who has displayed temerity in degrading narrations stated in Al-Ihya. His 'prestige' was not the product of facebook, youtube and the like who become stupid 'celebritis' via these shaitaani media on which today's 'hadhrats', 'muhaddiths' and the like display their snouts.

The problem with these puny 'muhadditheen' of today is that they have gained the corrupt idea of their own 'status' – that they are Muhadditheen of the calibre of

(Continued on page 17)

VIDEO & PHOTOS

Alhamdulillah. The Mutamim (Principal) of Darul Uloom Deoband have warned that students who engage in photography and videography will not be provided with Certificates of qualification. The Madrasah has issued the following statement in this regard:

Hadhrat Mufti Abul Qasim Nomani Saheb حفظه الله refuses Ijazat of Hadith Shareef to those who are involved in pictography

Darul Uloom Deoband Darul Hadith
Thursday 17 Rajab 1446 / 16 January 2025
Principal, Shaikhul Hadeeth and Head Mufti of Darul Uloom Deoband

تصویر کٹی کرنے والوں متوجہ ہوں۔

"میں یہ بات ابھی واضح کر دوں ابھی رسالۃ الأوائل کا درس بھی ہوگا اور ختم بخاری شریف کی تقریب بھی، جو طالب علم بھی رسالت الأوائل، یا تقریب ختم بخاری کے موقع پر فوٹو کھینچگا یا ویڈیو بناؤگا اس کو میری طرف سے نہ مسلسل کی اجازت ہوگی، نہ رسالۃ الأوائل کی اور نہ ختم بخاری شریف کی

از: حضرت مولانا مفتی ابو القاسم نعمانی صاحب شیخ الحدیث و مہتمم دارالعلوم دیوبند ۱۶ رجب المرجب ۱۴۴۶ بمطابق 16 جنوری 2025 بروز جمعرات

FIRMNESS ON THE HAQQ

Imaam Ahmad Bin Hambal (Rahmatullah alayh) was apprehended on the instructions of the Khalifah Ma'moon for propagating that the Qur'aan is *Ghayr Makhlooq* (The Un-

created Word of Allah). When he refused to retract his belief, he was tied and severely lashed. During the whipping process his *izaar* (*lungi*) became untied. Two hands from

the *Ghaib* (Unseen) appeared and fastened his *izaar*.

Seeing this *karaamat* (miracle), the Khalifah ordered his release. Imaam Hambal (Rahmatullah alayh) later succumbed to the wounds and passed away.

THE FOLLY OF TODAY'S PSEUDO-'MUHADDITHEEN'

(Continued from page 16)

bygone times, hence they waste time in talking drivel. There is no goodness in their attempt to flaunt expertise.

1) Relying on the narrations cited by an authority such as Imaam Ghazaali (Rahmatullah alayh) is valid and proper. The Shaykh is off the mark. His allegation of 'exploiting the prestige of a scholar' is nonsense. In which way do they exploit? Citing a Hadith from an authority is proper. Regardless of the accolades

conferred on him by his Asaatizah, he does not come even near to the Toes of Imaam Ghazaali (Rahmatullah alayh) and other 'prestigious' Ulama with whom he has some baseless issues.

2) If a narration is genuinely fabricated, then obviously it should not be cited even if the meaning is acceptable.

3) Verification through *kashf* is valid for only the *Saahib-e-Kashf*. It is not *hujjat* for others.

4) *Dhaeef* are valid for naseehat and *fadhaail* purposes. The Shaykh is in a daze with his self-contradiction. Despite conceding the validity of the principle, he mentions some 'abuse'. His claim is drivel.

These pseudo-'muhadditheen' of this era are fakes who are too big for their boots. No one is under any obligation to submit to his concocted view.

SOME SALAAT MASAA-IL (RULES)

Allah Ta'ala has created us and sent us into this world for only His Thikr (Remembrance). The greatest form of Thikr according to the Qur'aan Majeed is Salaat. Salaat is the central Pillar upholding our Imaan. It is of vital and imperative need to perform Salaat in full and strict accord with the Masaa-il of the Shariah. Failure to do so results in the invalidity and rejection of the Salaat with the consequence of elimination of Thawaab (reward) and punishment.

It is mentioned in the Hadith of Rasulullah (Sallallahu alayhi wasallam) that when Salaat performed in a manner which is in conflict with the Masaa-il of the Shariah proceeds upwards, the Doors of the Heaven are closed upon it. The Malaaikeh then strike the deficient Salaat on to the face of its performer. It is rejected and recorded as invalid and sinful.

SOME IMPORTANT RULES

(1) The Dress of the Musalli MUST conform with the Sunnah. Tight pants and jeans which reveal the shape of the *satr* (backside) area and T-shirt are not permissible. Sa-

laa't performed with such lewd kuffaar style dress is NOT VALID. Such destroyed Salaat must be repeated.

It is necessary for those who don such ugly, immoral garments to reflect and have some shame. When they are in Sajdah, the one sitting behind has to quickly lower his gaze to avoid looking at the shape of the musalli's backside being revealed. Fear Allah Ta'ala and have some shame for Him, for the Malaaikeh and for the Musallis. Rasulullah (Sallallahu alayhi wasallam) said:

"Hayaa (shame) is a branch of Imaan."

(2) The way of standing in the Saff (Row) for Fardh Salaat is for the shoulders to physically touch. Rasulullah (Sallallahu alayhi wasallam) had emphasized much on the shoulders TOUCHING. It is not sufficient to stand along side each other. The slightest gap between two Musallis is occupied by Shaitaan according to the Hadith. Do ensure that your shoulder physically touches the Musalli next to you.

Also, be aware that usually

after rising into the second raka't, the position of Musallis slightly shift to create a gap. This gap should be closed by moving to touch the shoulder of the one standing alongside you.

(3) It is bid'ah to shake hands in the Saff. It is queer that when meeting the same persons outside the Musjid, hands are not shaken. But when seated in the front Saff, the bid'ah practice is engaged. There is no validity in the Sunnah for this innovation.

(4) After the Fardh Salaat of Zuhr, Maghrib and Isha', it is not permissible to engage in Thikr, Tilaawat or lengthy Duas. These should be performed after having completed the Sunnat and Nafl Salaat. Immediately after the short Dua, engage in the Sunnatul Muakkadah Salaat.

(5) The feet should strictly face the Qiblah. The feet should not be parted at different angles which creates a diversion from the Qiblah.

(6) In the last two raka'ts of Fardh Salaat, the Hanafis should not verbally recite anything. They may 'recite' in their minds without tongue and lip movement.

SIGNS OF QIYAAMA

(Continued from page 1)

(rows) abundant whilst the hearts will be filled with hatred. The tongues will become different and the lusts will be intense."

"Homosexuality, lesbianism and sodomy with lads will become prevalent. The wealthy will be faasiqs, the rulers will be faajirs and the trustees will be abusers of

trust. Salaat will be destroyed and carnal lusts will be followed."

"Women will become partners with their husbands in trade."

ABANDONING ONE'S MATH-HAB FOR A WOMAN OR A MAN

QUESTION

It is said that a man cannot change his math-hab on account of his wife following another math-hab. For example, a Hanafi man cannot change his math-hab if he gets or wants to get married to a Shaafi'i girl, and vice versa. The reason tendered is that it is not permissible to change one's math-hab for a worldly reason.

What worldly reason is there here? Nikaah is an Ibaadat. The change of the math-hab is not for any worldly reason but for the sake of harmony and compatibility.

There are hundreds, if not thousands of furoo' where the two contrasting math-habs will lead to a clash in the marriage.

One example: The Hanafi man wishes to touch his Shaafi'i wife. She refuses as it is Namaaz time, and her wudhu will break. This leads to ill-feelings. Similarly, at each and every step there will be a clash.

Furthermore, due to ignorance of the other math-hab there will constantly remain suspense and bewilderment as to what one can do and cannot do together with the spouse. Is this not a valid case and valid reason for adopting the other math-hab?

ANSWER

No it is not. The Fuqaha have said that a person who change his Math-hab for a worldly reason should be subjected to *Ta'zeer* (i.e. punishment by whipping). In

Taartakhaaniyah is mentioned:

"A man from the companions of Abu Hanifah proposed marriage for the daughter of a man who was of the Ahl-e-Hadith. He rejected the proposal (but agreed) on condition he abandons his (Hanafi) Math-hab. Then he accepted the proposal and married his daughter to the man."

The Shaikh who was asked about this, lowering his head, said: "Although Nikah is valid I fear that he will lose his Imaan at the time of Maut... because he changed his Math-hab which was the Haqq according to him, for jeefah (carrion, i.e. for the woman)."

It suffices for us Muqalideen that the Fuqaha have ruled impermissibility, and that it is tantamount to kufr to abandon one's Math-hab for the sake of marriage. They understood the issue better than all of us morons of this era.

When a person changes Math-hab for the purposes of marriage, he/she in fact does so for a base *nafsaani* reason, not for the Deen. Carnal lust is his/her determinant, not the Deen. The Deen is the furthest from the mind when a man/woman changes his/her Math-hab for the sake of a woman/man. The one who denies this, comes within the purview of the Aayat:

"In fact man has insight over his nafs although he puts forth excuses."

Changing one's Math-hab is tantamount to changing one's Deen. It is never permissible to change one's Deen for the sake of compatibility and harmony whether assumed or real.

Only a total jaahil will develop ill-feelings if his wife of another Math-hab practices on its teachings. Since it is our belief that all four Math-habs are the Haqq, the intelligent man will not develop ill-feelings. In fact we are aware of many cases of marriage across the Math-habs without friction in the marriages due to masaa-il. Each one simply has to follow the masaa-il of his/her Math-hab and respect the other one's Math-hab.

The claim that the 'contrasting Math-habs will lead to a clash', is spurious. When they entered into marriage, they were fully aware of their respective different Math-habs hence opted for toleration and acceptance.

The objector is making a mountain out of an anthill in his desire for validating a practice which has the potential of culminating into kufr according to the Fuqaha. Ignorance itself is a curse. They should institute steps to eliminate their ignorance.

It is alleged that there are thousands of *furu'* which will lead to a clash in the marriage. This claim is baseless. In an attempt to bolster this spurious claim, he says:

(1) *"One example: The*
(Continued on page 20)

ABANDONING ONE'S MATH-HAB FOR A WOMAN OR A MAN

(Continued from page 19)

Hanafi man wishes to touch his Shaafi'i wife. She refuses as it is Namaaz time, and her wudhu will break. This leads to ill-feelings."

This argument is fallacious for the following reasons:

(a) Why would the husband desire to nullify his wife's wudhu at the time of Namaaz? Does he not understand the incumbency of Namaaz? Apart from the wudhu aspect, it is not permissible to do anything which will prevent the wife from performing Namaaz at its time.

(b) Assuming that the Hanafi man had renounced his Math-hab and had adopted the Shaafi Math-hab for the sake of marrying the Shaafi woman, then what would he do when it is the time for his wife to perform Namaaz? Obviously he will refrain from touching her.

Now what prevents the Hanafi husband from accommodating his Shaafi wife by refraining from touching her when it is time for her to perform Namaaz? It is not Waajib in the Hanafi Math-hab to resort to an act which nullifies another person's wudhu. If he was a Shaafi, he would have refrained. So what prevents the Hanafi man from refraining to touch his wife at the time of Namaaz? Why is it necessary to abandon one's Math-hab to accommodate the wife of another Math-hab? When it is simple and permissible to accommodate the Shaafi wife's wudhu mas'alah

without abandoning one's Math-hab, what then is the incumbency to resort to such a severe act fraught with the danger of kufr, namely, abandoning the Math-hab?

By simply accommodating the wife's Shaafi stance, ill-feelings will not develop. Ill-feelings is the effect of *jahaalat* and lack of fear for Allah Ta'ala.

(2) Then he advances the following preposterous claim:

"Similarly, at each and every step there will be a clash."

This is not just an exaggeration. It is gross stupidity of the person who has not applied his *Aql* at all. Let him detail all the issues, step by step, to substantiate his ludicrous allegation. There is no such 'clash at every step.' In every scenario of a conflicting mas'alah, the simple solution is to accommodate the other Math-hab. Rarely will the difference be of the kind to preclude accommodation.

(3) The answer for any conflict of Math-habs is simply to accommodate one another wherever the Math-habs permit accommodation. Where accommodation is not permissible, understanding is necessary.

Consider the example of prawns. If the husband is Shaafi, he will eat prawns whilst the Hanafi wife will not. Does the Shaafi Math-hab compel the Hanafi wife to

eat prawns? Obviously, it does not. Thus, the husband cannot impose his desire for prawns on his wife.

Now if this Shaafi husband was a Hanafi, he would abstain from prawns. If he is a Shaafi then what prevents him from abstaining from prawns to accommodate the Math-hab of his Hanafi wife? It is not waajib for the Shaafi husband to eat prawns nor is it waajib for the Hanafi wife to prevent him from eating prawns.

The problem is imaginary and due to ignorance. But the ignorance can be cured. Assuming that the man wants to change his Math-hab to adopt the woman's Math-hab, then obviously he will have to equip himself with the basic masaa-il of the new Math-hab. So what prevents the Hanafi man from learning the basic masaa-il of the other Math-hab to enable him to accommodate his wife of the other Math-hab? Nothing prevents him.

Whether he changes his Math-hab or not, he/she still has to acquire a degree of knowledge of the other Math-hab since they are to marry across the Math-hab line.

A Muslim is an *Insaan* to whom Allah Ta'ala has bestowed *Aql*. He has to utilize his *Aql* constructively, and not act like an animal. He must be accommodating in all issues permitted by the Shari'ah, and not cite his *jahaalat* as an excuse for committing *zulm* (injustice).

(Continued from page 1)

the Prohibition of Tashabbuh bil Kuffaar. – Mujlisul Ulama)

“Regarding the practice of anniversaries, it shall be permissible due to it being of a cultural origin and practice rather than being tied to a religious devotion. Hence, tashabbuh does not apply within wedding anniversaries. However, one must abstain from objectionable aspects, such as extravagance, mixed gatherings, and music.”

(Comment: Kuffaar anniversaries, whether religious or cultural, are haraam Tashabbuh. Tashabbuh is not restricted to religious practices. A wasteful, superfluous cultural custom of the kuffaar does not become permissible simply because it has no religious connotation. There is absolutely no need and no benefit for adopting kuffaar cultural customs and practices.

Islam has its own method of celebrating marriages. The adoption of kuffaar wedding customs displaces the Sunnah, and this is haraam.

Along with kuffaar customs come kuffaar attitudes which rise from their kufr. It is a simple fact readily understandable that when a kuffaar cultural practice is adopted, Islamic style – the Sunnah – is incumbently compromised and even effaced. And, this is apparent in all wedding anniversaries in which Muslims indulge.

The ‘objectionable aspects’ on which the mufti pivots his permissibility of indulgence, are invariably present. Anniversaries come incumbently with such haraam ‘objectionable aspects’. Thus, the ‘fatwa’ of permissibility in reality gives impetus for the commission of

TASHABBUH BIL KUFFAAR & THE ERROR OF THE MUFTIS

a variety of haraam acts. No wedding anniversary is free from extravagance, music, photography, video, intermingling, riya and takabbur. This is the era of supreme FITNAH, and muftis are vastly responsible for embedding the fitnah in the Ummah.

The very least to say about the mufti’s utterly baseless ‘fatwa’ is that he has displayed extreme irresponsibility. He lacks foresight and has failed to correctly employ the Principles of the Shariah because he lacks valid understanding of these Usool. – Mujlisul Ulama)

THE FUNCTION OF A MUFTI

Our sojourn in this ephermal dunya is extremely short-lived. The objective of life on earth is to cultivate for the success and salvation in the Aakhirat. Rasulullah (Sallallahu alayhi wasallam) said: “*Verily, the dunya has been created for you, but you have been created for the Aakhirat.*” He further said that this dunya is *jeefah* (carrion). We are allowed to take and use from this *jeefah* what is necessary for the successful accomplishment of the sojourn on earth. Taking more than necessary from this worldly carrion will have disastrous consequences in the Aakhirat.

It is the function and obligation of the Mufti to strengthen the bond between *Khaaliq* and *Makhlooq*. The Mumin’s relationship with Allah Ta’ala is augmented and strengthened by means of cultivating Taqwa. Abstention from Taqwa has the opposite effect. It alienates the

Mu’mín from Allah Ta’ala. The entire Qur’aan Majeed and the Ahaadeeth and the practical life of Rasulullah (Sallallahu alayhi wasallam) are lessons of Taqwa.

Alas! Today muftis have no valid understanding of Taqwa. Even strict adherence to *zaahiri* masaa-il is frowned on. Of true Taqwa, they just have no idea. Thus, when abstention from Tashabbuh is emphasized, they either dig into the kutub to extract and extravasate technicalities and straws to dilute the issue and to deny the validity of Tashabbuh, or the furthest they venture is to non-chalantly brush it off as ‘taqwa’ as if Taqwa is a concept restricted to the Auliya of centuries ago who had renounced the dunya.

It is indeed mind boggling that muftis of this era go to great lengths to find evidence from the kutub of Fiqh and from stray opinions of Ulama for halaalizing futile, harmful and superfluous practices and customs of the kuffaar. They fail miserably to apply their *Aql* for understanding the consequences of their misunderstanding and misapplication of what they glean from the texts. They fail to understand that by diluting the issue of Tashabbuh, they are increasing the already wide chasm between Muslims and Allah Ta’ala. Instead of bringing Muslims closer to the Deen, they give further impetus to thoes already drifting away from the Deen thereby further weakening the bond between the bandah and His Maula (Allah Ta’ala).

In which way will a wedding anniversary, which has absolute-

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ly no basis in Islam, benefit Muslims even if it is assumed that the function will be devoid of the 'objectionable aspects' stated by the mufti? In fact, such a function bereft of 'objectionable aspects' on assumption, will still not be permissible because (1) it is *laa-ya'ni* (futility), and (2) it is undoubtedly *tashabbuh bil kuffaar* in view of the irrefutable fact that it is a custom acquired from the kuffaar regardless of it being religious or cultural.

Of grave importance is the fact that these customary merry-making functions acquired from the kuffaar inevitably minimize and displace the Sunnah method and style of the function, e.g. the Walimah. Instead of drawing the attention of Muslims to the harms and evils of kuffaar customs, the conduct of the muftis is falagitiis, for they divert the minds of Muslims from Thikrullah and the Sunnah with their grossly erroneous fatwas of permissibility for kuffaar practices which are absolutely futile, superfluous and harmful, bereft of the slightest semblance of benefit. There is neither benefit in this dunya nor in the Akhirah. The end result is only harms, both physical and spiritual. In addition to the huge sums of money squandered are the elements of Akhlaaq-e-Razaail which accompany all such functions without exception.

When a mufti encourages Muslims with his fatwa of permissibility to wear ties, it speaks volumes for the disequilibrium of his *Aql*. What benefit does the mufti discern for Muslims in the kuffaar tie? Every thing comes with its *athr* (moral and spiritual effect). What *athr* does

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a tie have on a Muslim? Why would a Muslim in the first place want to wear such a rubbish item? It is nothing but pure Tashabbuh bil Kuffaar. Wide prevalence can never render ha-lal such nonsense and rubbish.

The element of wide prevalence will apply to such issues which are of real need while these elements have no religious connotation. For example, weapons. If Muslims are in need of weapons which they lack, and if they have none of their own kinds of weaponry to counter the kuffaar, then taking and using weapons made by the kuffaar will not be Tashabbuh. However, if Muslims have weapons with which they are able to effectively counter the kuffaar, then in terms of the Hadith, even weapons of the kuffaar should not be used.

Wide prevalence will cancel the element of Tashabbuh only if there is a real need and the item to be acquired has no religious significance. This can never be said of wedding anniversaries, ties, and the like.

What Deeni benefit is there in wearing a jeans and t-shirt? This evil has become so prevalent that all shame has been expunged. They come to the Masjid to perform Salaat in this naked style. The shape of the backside is clearly portrayed. But *majin* muftis will argue that since the satr is covered, the Salaat is valid. Then, in a stupid attempt to impress and awe the ignorant layman who posed the question about jeans and bermuda pants, the mufti cites pages of Arabic ibaaraat (texts) which for the poor layman are inexpli-

cable hieroglyphics bereft of substance. The one line question, viz. "*Is it permissible to perform Salaat with jeans and t-shirt?*", does not require ostentatious portrayal of academic 'erudition'. There is no need for the mufti chap to flaunt 'expertise' – in fact such expertise which he lacks, but which he craves. They are only driving Muslims further from the Deen, weakening further their already deficient Imaan and widening the chasm between them and Allah Ta'ala.

And what benefit do these muftis discern in the kuffar garb called bermuda pants? Yes, in technicalities for driving Muslims further from Allah Ta'ala they are experts. They will produce the technicality of the satr covered and in entirety ignore the ugliness of the garb and the tashabbuh which accompanies it. They pretend to be ignorant, or perhaps are really ignorant of the Hadith which mentions that the portals of the heavens are closed to such Salaat which is performed defectively. It is rejected and struck on to its performer whose backside is portrayed by the tight jeans he dons.

They will find scope in the Kutub of Fiqh for converting the Musaaajid into haunts for 'nudists'. If people decide, due to the heat, to come to the Masjid with only their satr covered, with the entire body nude, the muftis will find the 'appropriate' technicality for declaring it to be permissible on the basis of the satr being covered.

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Nowadays muftis search the kutub with preconceived ideas of liberalism. Since the desire is to make halaal the haraam acts of the masses, they dig in the kutub to extract technicalities to legalize the haraam, to negate the Tashabbuh and to widen the chasm between Muslims and Allah Ta'ala. Their argument of 'wide prevalence' is a nafsani stunt to make halaal acts which further weaken Imaan.

Even when the factor of Tashabbuh no longer exists due to wide prevalence of a practice without religious connotations, it remains haraam for the Mufti to ignore the prevailing circumstances and to issue such corrupt fatwas which embed the kuffaar practice and causes Muslims to drift further from the Deen by abandonment of the Sunnah. It is the obligation and duty of the Mufti to bring Muslims closer to the Deen by encouraging the Sunnah, not ignoring it on the basis of permissibility due to wide prevalence.

Consider the scenario of Muslims born in western countries. Their evil parents who had migrated from their Muslim homelands had arrived with their Islamic dress. However, due to Imaani deficiency, they began emulating the kuffaar, hence abandoning their Islamic dress. At that stage there was no wide prevalence, hence the Tashabbuh was total and 100%. They had abandoned their Sunnah attire for emulating the kuffaar.

Then came the next generation of children whom these evil parents dressed in kuffaar style. These children were thus born with kuffaar dress. They had absolutely no conception of Tashabbuh and of the Sunnah. For them kuffaar dress was nor-

TASHABBUH BIL KUFFAAR & THE ERROR OF THE MUFTIS

mal. In this way, kuffaar dress became widely prevalent. At this juncture, the short-sighted muftis, lacking in Taqwa negated the Tashabbuh element on the basis of wide prevalence thereby killing off the Sunnah permanently and driving the Muslim community further from the Deen.

Instead of issuing fatwas of permissibility, it was the duty of the Muftis to have castigated the kuffaar dress and to encourage Muslims to adopt the Sunnah. It was their obligation to inform Muslims that Rasulullah (Sallallahu alayhi wasallam) said:

"Whoever adheres to my Sunnah at the time of the corruption of my Ummah, will receive the reward of a hundred martyrs"

The Sunnah – every aspect of it – has to be revived and reinforced. The Sunnah should not be relegated to the museum with permissibility fatwas. There are innumerable Muslims who have abandoned kuffar dress and kuffar customs which had been their lifestyle since childhood. Pious Ulama had encouraged them to adopt the Sunnah. They criticized the evil ways and styles of the kuffaar and saved innumerable Muslims from drifting further from the Deen.

Muslims should be weaned off from kuffaar dress, customs and practices by explaining the benefits and virtues of the Sunnah. But the miscreant muftis are embedding **Tashabbuh bil Kuffaar** with their permissibility fatwas based on technicalities. Kuffaar styles and practices come with their harmful *athr* which the fatwas cannot elimi-

nate. Muslims should be extracted from the trap of Tashabbuh in which they are enmeshed, and this evil of Tashabbuh is not restricted to dress. Muslims are emulating and imitating kuffaar in all spheres of life. Along with such Tashabbuh comes the kuffaar attributes and effects which are inherent in all their customs and practices.

The sin of Tashabbuh will be negated only in acts of real need – acts for which Muslims have no valid alternative, e.g. weapons, machinery, means of transport, and many other issues. The Tashabbuh of such necessary adoption of kuffar ways and issues could be validly negated on the basis of Fiqhi technicalities and opinions of the Ulama of former times. The technicalities may not be utilized to drive a wedge between the servants and the Master - the makhlooq and Khaaliq.

As long as the muftis do not themselves cultivate Taqwa, they will miserably fail to understand their function. Minus Taqwa they will lack in *baseerat*. Their knowledge will be bereft of *Noor*. *Ilm* is a *Noor* from Allah which settles in the purified heart of the Mu'min. Those lacking in Taqwa are deprived of this Treasure, hence instead of becoming guides, they become *Mudhilleen* (misleaders), about whom Rasulullah (Sallallahu alayhi wasallam) said:

"I fear most for my Ummah the aimmah mudhilleen."

That is: the molvis, muftis, sheikhs and so-called buzroogs who are mercenaries and slaves of the nafs.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 11)

der 'rescue' by the court. How should I calculate my Zakaat on my share-holding?

A. Zakaat is paid on Zakaat assets (cash, gold, silver and stock-in-trade). Zakaat is not paid on shares. Shares are worthless. Shares are haraam. Zakaat is not paid on haraam imaginary wealth. While Zakaat is paid on toilet rolls if procured for selling, Zakaat is not payable on shares.

Brace yourself for total loss. The company may not survive. The day you receive cash from the company, pay Zakaat on that amount. Zakaat is not paid on capital investment.

Q. If a murtad returns to Islam, will all his past sins be forgiven?

A. If a Muslim becomes a *murtad* (leaves Islam), then the sins he had committed whilst he was a Muslim will not be

forgiven automatically. He has to make Taubah. The reward of *irtidaad* (becoming *murtad*) is not forgiveness. It is everlasting Hell-Fire. The sins of a *kaafir* are forgiven when he/she embraces Islam.

Q. A hafiz says that Rasulullah (Sallallahu alayhi wasallam) used to fast on the 13th, 14th and 15th of every Islamic month. Therefore, fasting on 15th Sha'baan is not a separate Sunnah fast. Is this correct?

A. The fellow is stupid, hence he denies an established Sunnah of Rasulullah (Sallallahu alayhi wasallam). He is influenced by deviates.

Q. A husband after paying his wife's Sadqatul Fitr informs her. Is her obligation discharged?

A. If the wife did not give prior approval, then her obligation is not discharged. She has to pay her *fitrah*. Prior approv-

al is necessary for the valid discharged of *fitrah* and *zakaat*.

Q. Ramadhan started a day ahead of Ramadhan in my country. I fasted in that country. If Ramadhan is 30 days in my country, what should I do? It will be the 31st day for me.

A. You will just have to fast the 31st day and have Eid with the community.

Q. After Taraaweeth, late at night in some places they perform Salaat called Qiyaamul Lail. Is this Sunnah?

A. Qiyaamul Lail is *bid'ah*. There is no such Salaat.

Q. Is it permissible for the Mu'takif to leave the Masjid to wash his hands?

A. It is not permissible to leave the Masjid precincts to wash one's hands. The hands should be washed in a dish inside the Masjid.

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Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the

Haqq. Then it crushes the brains of baatil." (Qur'aan)

"Silah Rahmi (maintaining family ties) is to be kind to unkind relatives." (Hadith)

THE MUTTAQEEEN

"Verily, Allah loves the Muttaqeen" (Qur'aan)

The Qur'aan Majeed states that Allah Ta'ala loves the Muttaqeen and He is their Friend. Taqwa (Piety) is not only the performance of the ritual acts of Ibaadat. The base of Taqwa is the heart. Moral reformation is of paramount importance for the acquisition of Taqwa.

Rasulullah (Sallallahu alayhi wasallam) said: "The Mu'min will not achieve the rank of the Muttaqeen as long as he does not refrain from permissibilities for fear of indulging in impermissibilities."

This does not mean that the permissible is impermis-

sible. It means that one should not become addicted to permissibilities. There is a need to train and tame the evil rebellious nafs in us. By satisfying every dictate and demand of the nafs for even halaal things, it (the nafs) becomes bloated, and its inherent rebellion and desire for haraam increases. Satisfying every desire of the nafs even pertaining to halaal, prevents the acquisition of Roohaaniyat (spiritual stamina).

For practical purposes, the Sahaabah and the Auliya always regarded Taqwa as Fardh. The Qur'aan is replete with the exhortation to cultivate Taqwa. The Auliya of former times would go to

extremes in their pursuit of Taqwa. Hadhrat Umar (Radhiyallahu anhu) said: "We would abstain from nine-tenths of halaal for the fear of falling into haraam."

Hadhrat Hasan Basri (Rahmatullah alayh) said:

"We have met such people (referring to the Sahaabah and senior Taabieen) who would abstain from seventy halaal acts for fear of falling into haraam."

While it is understood that people of our kind in this era in close proximity to Qiyaamah cannot aspire for the lofty state of Taqwa and Roohaaniyat of the Sahaabah and the Taabieen, we are not absolved from pursuing the Path of Taqwa, the very minimum requisite be-

(Continued on page 17)

THE BREASTS OF THE ULAMA

"In fact it (the Qur'aan) consists of Aayaat of Clear Proofs in the hearts (Sudoor/Breasts) of the Ulama. Only the zaalimoon deny Our Aayaat."

(Al-Ankaboot, Aayat 49)

What is *Ilm* (Knowledge)? Science, technology and all branches of mundane expertise and education are not *Ilm*. The *Ilm* mentioned in

the Qur'aan and Hadith is something else, something lofty.

"Ilm is a Noor from Allah which settles in the purified hearts of the Mu'mineen."

When Imaam Shaafi (Rahmatullah alayh) complained to his Ustaad, Hadhrat Wakee' (Rahmatullah alayh) about poor memory, He (the Ustaadh) said: "*Ilm*

is a Noor from Allah, and the Noor of Allah is not given to a sinner."

Sin and futility darken the heart, preventing this Divine Noor from settling in the heart. Hadhrat Zunnoon Misri (Rahmatullah alayh) said:

"Hikmat does not settle in a stomach filled with food because much eating hardens and darkens the heart..."

(Continued on page 16)

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Q. *I am currently a taxi driver. One guest lost his headphones in my car. I reported the lost item in the application with which he ordered the taxi. He never responded. The support of the application also never reacted. This is now more than one month ago. The value may be about 100€ or so. What should I do with the headphones?*

A. Continue the endeavour to find the owner. You may bump into him. If you cannot locate him after one year, then you have two options. (1) Give the item to some poor Muslim or (2) Take it for yourself and give its monetary value to some poor Muslim. However, if after giving the Sadqah, you find the owner and if he demands his item, then you have to pay for it. You will then receive the reward of the Sadqah.

Q. *Some years ago a man had killed a Muslim. Now he regrets and has made Taubah. He was told to pay the family the penalty called Diyat. How much is the Diyat?*

A. The Diyat is approximately R600,000, the price of 30.6 kg of silver. It could be paid in affordable installments.

Q. *If in Taraaweeh the Imaam sits after one raka't, what should he do?*

A. Obviously the Muqtadis will remind him. If the duration of his sitting is 3 Tasbeehs (Subhaanallah), then Sajdah Sahw is necessary.

Q. *If the Imaam stands up into the third raka't, what should he do?*

A. He should immediately

SIHR-MAGIC

Q. *An aamil said that I am affected with sihr (jadoo). He prescribed a treatment - water, salt, oil, etc., which I had adopted. But my condition is the same. What can I do?*

A. Firstly understand that Allah Ta'ala says in the Qur'aan Shareef regarding the efficacy/non-efficacy of sihr (jadoo/magic):

"They (the sihr practitioners) cannot harm anyone with their sihr except with the decree of Allah."

(Al-Baqarah, Aayat 102)

Sihr like all other aspects of creation can harm one only by the command of Allah Ta'ala. There are Angels always protecting people. Even the kuffaar are protected by Malaaikeh. However, when Allah Ta'ala decrees a harm/calamity of whatever kind to settle on a person, then in relation to that specific decree, the protective guard of the Angels is nullified.

A person affected with sihr should focus on Allah Ta'ala and understand that it is He Who has decreed this affliction and only He can eliminate it. Precisely for this reason will the prescription of even an expert aamil be ineffective just as the medical treatment of an expert physician will be ineffective and fail to cure because the sick-

ness is by the decree of Allah Ta'ala. It will run its prescribed course. There are no accidents in the creation of Allah Ta'ala.

In almost all cases relative to people of our despicable kind, the efficiency of sihr is related to our sins. This is the cause and the fact which people are unable to understand. Once it is understood that the effects of the sihr are by the command of Allah Ta'ala, one should then adopt the prescription of Allah Ta'ala for the elimination of the sihr.

The prescription is Istighfaar and Taubah, abstention from sin - outer sins and inner sins (sins of the heart), reciting Aayatul Kursi, Surah Ikhlās, Surah Falaq and Surah Naas in abundance, morning and evening, and to make fervent dua for *aafiyat* (protection against all harms).

There is no need to resort to aamils/raaqis. Nowadays, almost all aamils are bogus. Their objective is monetary gain. They devise weird *aabra cadaabra* potions and prescriptions. One should not submit to such ridiculous, humiliating artifacts of witchcraft. Purify yourself, internally and externally from all sin and focus on Allah Ta'ala with Thikrullaah.

return to the Tashahhud position. The Muqtadis will obviously alert him to the error.

He should make Sajdah Sahw.

Q. *Without having sat in Tashahhud, the Imaam com-*

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pleted four raka'ts in Taraaweesh, and made Sajdah Sahw. What is the ruling?

A. Only two raka'ts Taraaweesh are valid. If he had sat in Tashahhud in the second raka't, all four raka'ts would have been valid.

Q. *How should Zakaat be calculated on a rare gold coin? A Mufti says that Zakaat has to be paid on the value of the coin, not on the weight of the gold. This is contrary to what we have always understood.*

A. The market value of gold is the value on which to calculate Zakaat, not the numismatic value of the coin. The value due to 'rarity', etc. is fictitious. Treat the rare gold coin just as a normal krugerrand coin. However, if the rare coin is sold, then Zakaat will have to be paid on the money received. Once the money is in hand, the fiction ceases.

Q. *The dealer sold a vehicle 'voetstoets' – faults and all. The purchaser drove the car from the dealer's premises about 100 kilometres and the engine packed up. The dealer refuses to refund the customer. What is the ruling of the Sharia in this scenario? To settle the dispute the Muslim dealer wants to pay the person with interest money. Is this permissible?*

A. Regardless of the 'voetstoet' stipulation, they sold the man a product which is like a rotten fruit. They have to refund his money and take their defective vehicle. They have to pay him with halaal money, not interest money. The interest must

A SATANIST 'ABDAAL'

From Ghana comes the following narrative:

One man over here (in Ghana) whose mureed used to refer to him as being one of the Abdaal displayed the following actions:

1. He danced to music publicly and when he was asked why he was doing that, he said "they" had ordered him to do so.
2. He generally does not wear a topi in public.
3. He gave a lady tobacco seed/ leaves to plant, telling her that a white man is going to be buying it from her and she will be rich. It really happened.
4. He beat a woman with his staff, the woman died. He was arrested by the police. He beat the dead woman a 2nd time at the police station, and she woke up. Police men seized his staff and he vowed that he would meet his staff in his room. It happened exactly.

5. He "prophesied" many things of the morrow which came to pass exactly. Some also say he's a mad man because of his weird attitude.

On the basis of these acts can we still maintain that he's one of the Abdaal?

Answer

The man is shaitaan incarnate. Never can such an evil person be among the Abdaal. He is either an expert sorcerer or operating under some shaitaani influence. Never be impressed by miraculous displays of evil persons. Hindu sadhus and yogis are experts in the sphere of Satanism. They can display 'miraculous' feats to bamboozle people. The criterion must always be the Shariah. If a person demonstrating supernatural acts is in contravention of the Shariah, then understand that he is shaitaan or a follower of shaitaan.

compulsorily be given to the poor.

Q. *I invested in a partnership. However, the contract was haraam. The 'profit' was a fixed monthly amount which has been paid to me for more than a year. After learning of the invalidity of the deal, I want to cancel my partnership, but the other partner has no cash to pay my capital investment. What is the solution?*

A. The payments you have so

far received should be regarded as part payment for the capital you had invested. If you are unable to get your invested money from the person, then regard the so-called 'profit' to be repayment of the amount you had invested. After receiving your invested amount, do not accept further haraam 'dividends' so-called profit, which in reality is riba (interest).

Q. *What ibaadat should a*

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woman in haidh do?

A. During haidh, the woman should make wudhu at the usual Salaat times, then sit on her musalla and engage in ibaadat as much as she desires. Istighfaar, Thikr, Durood and Dua are permissible. Only reciting the Qur'aan is not permissible.

Q. If a pregnant woman is unable to fast during Ramadhaan or if a breast-feeding woman abstains from fasting because her milk will dry up, will paying Fidyah suffice? My sister-in-law showed me a hadith which states that Fidyah should be paid. Qadha is not necessary. Is this right?

A. Your sister-in-law is ignorant. She is not an authority in Hadith or the Shariah. Qadha has to be made for any broken/missed Ramadhaan fast.

Q. In Sri Lanka we perform Qiyaamul Lail of 8 raka'ts plus 3 Witr. This is in addition to the 20 Taraaweesh and 3 Witr. What is the status of this Qiyaamul Lail? We follow the Shaafi' Math-hab.

A. The manner of your qiyaamul lail is bid'ah. According to the Shaafi Math-hab, during the last ten nights of Ramadhaan there is a Salaat called *Qiyaamul Lail*. It consists of 8 raka'ts plus the 3 raka'ts Witr. However, those who will be performing Qiyaamul Lail should not perform Witr after the 20 raka'ts Taraaweesh.

Also, it is Mustahab to perform Qiyaamul Lail individually, not in Jamaat. What is done in Sri Lanka is bid'ah.

DEVIATE MOLVIS / SHEIKHS

Question. In the U.S.A. where I am resident there is much confusion in the teachings of the sheikhs. How does one know who is a genuine sheikh teaching the true Deen?

Answer

There is no conundrum in ascertaining the truth or deviation of sheikhs, molvis and muftis. The false ones may be distinguished by their deviant and haraam practices. Some of their haraam she-nanigans are:

- They are extremely liberal
- They mix with women
- They are very lax in the matter of Hijaab (Purdah)
- They give lectures to mixed gatherings of

males and females

- They indulge in photography, television and video
- They advertise themselves on evil media such as facebook, etc.
- They are not staunch followers of a specific Math-hab
- They accept western kuffaar dress to be permissible
- They participate in haraam kufr interfaith projects
- They invite females to the Musjid.

When a sheikh indulges in these evils, then stay far, very far from his clutches. His fangs are poisonous for the Imaan and Akhlaaq.

Q. Does removing one khuff (leather sock) break wudhu?

A. Removing the khuf or khuffain does not break the wudhu. It nullifies the masah. The feet should then be washed.

Q. In Makkah the Imaam performs only 10 raka'ts Taraaweesh. The Witr is performed 2 raka'ts then one raka't separately. What should the Hanafi Muqtadi do?

A. After performing 10 raka'ts Taraaweesh with the Imaam, the Hanafi should separate himself and perform another ten raka'ts alone. Thereafter he should perform his Witr. He should not join the Imaam for witr. If there is another

Musjid where Taraaweesh is performed according to the Sunnah, then attend that Musjid.

Q. I have purchased a property. The purchase price is in the lawyer's trust account. It will be paid on the date of transfer. Do I have to pay Zakaat on this amount?

A. Yes, you have to pay Zakaat on your money held in the lawyer's trust account.

Q. Is it permissible to perform Taraaweesh in four raka'ts instead of two at a time?

A. Yes, Taraaweesh may be performed in 4 raka't batches.

Q. The Imaam performed by mistake four raka'ts Taraaweesh instead of the usu-

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al two raka'ts. What is the state of the Taraaweeh?

A. If the Imaam has sat for Tashahhud in the second raka't, then all four will be Taraaweeh. If he had omitted the Qa'dah (Sitting), then two raka'ts will be Taraaweeh and two raka'ts Nafl. He was also supposed to make Sajdah Sahw.

***Q.** Must Zakaat be paid on the buying or selling price of merchandise?*

A. Zakaat has to be calculated on the current wholesale price of the merchandise, not on the selling price.

***Q.** This year there was much confusion in the UK regarding the Ramadhan moon. Wifaqul Ulama (of UK) accepted the report of one person who claimed to have sighted the moon with the aid of a 'device'. Mention is not made of the kind of device. Please comment.*

A. Sighting the hilaal with a device (telescope, etc.) is not valid for the Islamic months. The Wifaaq molvis have erred.

***Q.** A man married a woman who was two months pregnant. Her pregnancy was the result of zina. What is the status of the Nikah?*

A. The Nikah is valid. However, conjugal relations are not permissible until delivery of the child.

***Q.** How should Salaat be performed in the plane when they do not allow one to stand anywhere for Salaat?*

A. Perform while sitting in your seat. Make Ruku and Sajdah with signs of the head

AN INVALID MUSJID WORKER

***Q.** In Roshnee we have a Musjid where they have employed a Muazzin. The Muazzin was born with a defect. Can't walk properly. He has to be in the wheel chair. I feel the mutawallis will be questionable. It is difficult for him to clean the musjid. Because of his condition. His pronunciation is not up to standard because of his condition. They just picked him from the street to give azaan. Is this proper? Please comment.*

A. The mutawallis are in error for having employed the person. How can they expect service from a wheelchair bound person? To say the least, they are callous. They should honourably relieve him from the Musjid's service, and ensure to give him the same amount they are currently paying him. These mutawallis have ample Zakaat funds available to sustain the poor handicapped muath-thin.

and body. On landing, repeat the Salaat.

***Q.** On the 9th Zil Hajj, some people perform Zuhr and Asr Salaat, combined, in their tents. Is this permissible?*

A. The two Salaat are joined only if performed in the Musjid behind the Imaam. Joining Salaat in the tents as is done by some South Africans is not valid. If unable to perform in the Musjid, then perform each Salaat separately in its proper time.

***Q.** Previously when burials took place with regards to the activities that place at the grave site itself, I recall the following: There were no sheets or cloths used to cover the planks. Previously, we used to mix mud and stones and use that to seal and fill the gaps, we also used tree leaves and sometimes mixed it with the mud to fill gaps. Today, a white sheet is placed and used to throw over the planks and to squeeze between the gaps. Is this correct? Please can our respected Ulama advise.*

A. It is not permissible to use sheets to close the gaps in the Qabr planks. It is also a waste of money.

***Q.** I gave my wife three Talaaqs. Can I insist on khula' or return of the Mahr?*

A. The question of khula' does not develop after you have given three Talaaqs. The Nikah has been irrevocably and finally dissolved. There is now absolutely no scope for reconciliation. She is no longer your wife, hence khula' cannot be made with a woman who is not your wife. Even if you had not issued three Talaaqs, the Mahr cannot be repossessed. The Mahr is the property of the woman.

Assuming that you had not given any Talaaq, then too, khula' cannot be imposed on any of the parties. It is a voluntary agreement between husband and wife. If either does not agree, khula' cannot be contracted.

***Q.** Can the Mahr be said to be used for the woman's maintenance for the Iddat pe-*

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riod?

A. Most certainly not. The mahr may not be used as maintenance whether Talaq is given or not. The mahr is something entirely different and has to be paid in full.

Q. Must Zakaat be paid on the money of a child?

A. Zakaat is not payable on the wealth of naa baaligh children.

Q. Can I give my Zakaat to my husband who is struggling to make ends meet?

A. It is not permissible for a wife to give her Zakaat to her husband.

Q. I am owed a substantial amount for services rendered. Do I have to pay Zakaat on the amount not received yet?

A. Zakaat is not payable on money which has not been paid for your services. Zakaat will have to be paid only after receipt of the money and at the end of your Zakaat year.

Q. Is it permissible to make dua of forgiveness for a faasiq, faajir who was a criminal?

A. In fact, it is Waajib on the community to make Dua for all Muslims who die, hence Janaazah Salaat which is Dua of Maghfirat is performed compulsorily for every Muslim regardless of how sinful he/she may be. You may therefore make dua for the faasiq/faajir.

Q. Is wudhu valid with snow?

A. While the snow is still snow, wudhu is not valid with it. It has to melt to form water

THE FATHER'S RIGHTS?

Q. I am a divorcee with two minor children a boy 7 years and a girl of 5 years. The father has full access to the children and also keeps them for weekends. My concern is that most of the time my children are exposed to bad habits and issues which are detrimental for the morals of the children. The father has a friend who smokes. His father (the grandfather) is also a chain smoker. My children are in the company of smokers when with the father. The grandparents regard television to be permissible. The greater part, if not all, of the income of the grandparents is haraam. Do I have the right to stop my children from going with their father? How should his rights be accommodated?

A. In the scenario depicted by you, it is necessary to prevent your children from going with their father. They should not eat anything given by the grandparents. Since the grandparents are TV people, the children should not be allowed to visit them. The grandparents should be allowed to visit the children at your home. The father should be allowed access at a neutral venue where he could be with the children even the whole day. But he should not be allowed to take the children with him.

The Imaani and Akhlaaqi development of the children is of paramount importance. It is obvious that television and haraam income will ruin both the Imaan and morals of the children.

for wudhu to be valid.

Q. Can Zakaat be given in the form of groceries to the poor?

A. Zakaat may be given to the poor in the form of groceries, grain, clothes, etc.

Q. I have an expensive car for my own use. Do I have to pay Zakaat on the value of the car?

A. Zakaat is not payable on a car one uses.

Q. Should I pay Zakaat on my total income?

A. Zakaat is not paid on income. It is paid on the cash amount one has on the date one pays one's Zakaat. Zakaat

has to be paid every 12 months. Therefore, you must fix a date, e.g. 20th Ramadhan, to be the end of your Zakaat year. Then every year on this date, calculate your Zakaat on whatever cash, savings and gold/silver jewellery you have. Zakaat is not payable on the money you had spent during the course of the year.

Q. I was performing two raka'ts Nafl and mistakenly sat for Tashahhud in the first raka't. Realizing the error, I stood up and completed the Salaat with another raka't. Is this correct?

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A. You had to rise, complete the second raka'ts and make Sajdah Sahw. If you did not make Sajdah Sahw, then you have to repeat the two raka'ts.

Q. Is Salaat valid behind an Imaam who wears his pants below the ankles?

A. While the Salaat is valid, the sin of the pants below the ankles is a kabeerah sin. Those who wear their trousers in such a haraam manner are under the curse of Allah Ta'ala. Their Salaat is technically valid, but devoid of tha-waab. It is not accepted by Allah Ta'ala for reward. Such Salaat is struck onto the face of the faasiq musalli.

Q. Can Taraaweesh be performed in sets of four raka'ts?

A. Yes, Taraaweesh may be performed in sets of four. Tashahhud should be recited after every second raka't.

Q. The Masjid Imam always insists that the Mu'ath-thin should only recite the Iqaamah after making sure that the Saffs are in order.

A. Alhamdulillah, your Imaam acts correctly. Due to the carelessness of musallis who are extremely negligent about correct saff formation, the Imaam's action is valid, permissible and commendable.

Q. If a person has cash and jewellery, then they are to be calculated separately for Zakaat. In this case, if your gold jewelry is less than the gold nisaab (87.48grams), then no zakat is paid on the jewellery. You only pay on your cash if it is over the nisaab R11,700 as in March 2025. Is that correct?

A. No, it is not correct. The value of the gold must be added to the cash and Zakaat paid on the total regardless of the weight of the gold being far less than the gold nisaab.

Q. If a person only has 30 grams of gold jewellery which is less than the gold nisaab, and a R100 which is kept aside for emergencies like bread or milk, does this person pay any zakat?

A. Yes, the person has to pay Zakaat on the combined value, that is: the R100 + the value of the 30grams gold.

Q. If a person only has 10grams of gold and nothing else, does this person still pay zakaat?

A. If a person has only gold less than the gold nisaab, and no cash, then while Zakaat is not Waajib, it will nevertheless be meritorious to pay Zakaat if the value of the gold equals the silver Zakaat Nisaab.

Q. Is it permissible for a son to give his Zakaat to his struggling parents in need?

A. A son who wants to give his Zakaat to his struggling parents is a lousy, ungrateful child who is deprived of parental blessings. Since he has ample wealth which compels him to pay Zakaat, he has to incumbently support his parents with his own money, not with Zakaat. It is not permissible for children to give their own Zakaat to their parents nor can parents give their Zakaat to their children.

Q. How should I pay the Fidyah for the missed Salaat of my deceased father. He had

not made wasiyyat to pay Fidyah/Kaffaarah.

A. If the person himself does not instruct to pay his Fidyah, it will then not be valid. Nevertheless, you may contribute any amount you wish as Sadqah on behalf of your marhoom father. Make dua for his Maghfirat (Forgiveness).

Q. A Maulana says that it is preferable for Hanafis to pay Zakaat on the wealth of their minor children because it is compulsory according to the other three Math-habs. He says that according to the Usool, Zakaat should be paid. We have never paid Zakaat on the wealth of our naabaaligh children. What should we do?

A. What you can easily do is to respectfully advise the Maulana Sahib to go back to the Madrasah to learn and understand the correct application of the Usool. Then he will not speak nonsense. For Hanafis, there is no Zakaat on the wealth of minors. If the Molvi Sahib wishes to pay Zakaat for his minor children, he may do so. But he has no entitlement to impose his 'taqwa' on others.

Q. Can Zakaat be paid with groceries and kitaabs?

A. Zakaat may be given in cash and kind – groceries, meat, clothes, etc. Yes, if the student requires the kitaabs, it may be given to him.

Q. I have read an aayat of the Qur'aan which criticizes giving inferior items as Sadqah. What should we do with old items which can still be used, but which we no

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longer require?

A. If the items are usable, give it to the poor, but not as Zakaat.

Q. A Hindu embraced Islam to marry a Muslim girl. A Maulana says that it is not necessary for him to take a Muslim name. Is this correct?

A. Whoever advised that the Hindu should not change his name, has erred. The name may be retained for legal purposes since the identity document has that name. But to cling to the Hindu name after embracing Islam is not permissible. He must adopt an Islamic name. The Molvi Sahib should apply his brains constructively before proffering advice.

Q. I am accompanying my husband for Umrah. Should I skip fasting along the journey?

A. Forget about the question of 'skipping fasting'. Understand well that in these times of fitnah and fasaad it is not permissible to go for Umrah.

Q. A person does not own a house and does not have enough money to purchase a house. So he borrows money to buy a decent house and comforts himself saying he will accept zakaat to pay for the debt he has incurred. Can Zakaat be given to him?

A. Zakaat should not be given to someone who buys a house with the intention of collecting Zakaat to pay the debt. He should work and pay his debt. Zakaat is the right of those who are poor and who do not incur debt with the

ENDING A PARTNERSHIP

Q. In a business where there are 2 equal partners and one wants to pull out and, another person wants to buy his share, what exactly is the exiting partner entitled to in order relinquish his share in the business?

What must the person wanting to join the business pay to own his 50% share. To give more perspective it's a car stand where the total stock (cars) is around 2.4 million and equipped approximately 50k

A. There are two ways to terminate the partnership.

1) Take stock and assess the financial status of the business. Then pay him 50% of the value of the assets. He cannot demand all in cash if the other partner refuses or is unable to pay in cash. Either he accepts cash and

some physical assets such as stock, etc. or an arrangement is paid to pay him in instalment.

OR

2) Mutually agree on a price for his 50% share of the assets without the need to take stock.

3) If another person wants to join as a partner, then a price should be agreed on to purchase a 50% share. He will then own 50% of the assets. The cash he will pay for the assets will belong solely to the one who sells him the 50%.

4) Since the stock consists mainly of cars, the process will be easier. The value of the business is R2.9 million (cars and equipment). Thus the share of each partner is R1.45 million. This amount should be paid to the outgoing partner in cash or with vehicles.

corrupt intention mentioned above.

Q. Can zakaat be given to a person who has debt and his debt is more than his assets but he spends his money that he does have on luxury clothing and not on his debt, so he will be carrying the debt for a long time?

A. It is haraam to give Zakaat or even Lillah to such a crook. Zakaat may not be given to this person. It is sinful to give him Zakaat and it is sinful for him to accept Zakaat.

Q. What is the ruling with regards to a person being zakaatable while living a com-

fortable life. They have everything they need and want and don't save so they can collect zakaat?

A. It is not permissible to give Zakaat to such scoundrels. It is haraam for them to beg and haraam to give them anything.

Q. If a person in I'tikaaf went out of the Masjid boundary mistakenly for a couple of minutes, will his I'tikaaf be valid?

A. Leaving the Masjid precincts even forgetfully or mistakenly invalidates the I'tikaaf. One day Qadha has to be made.

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Q. Can the Mu'takif join the Janaazah Salaat being performed in the sehen of the Musjid?

A. It is not permissible for the Mu'takif to leave the Musjid for joining in Janaazah Salaat.

Q. A woman is observing I'tikaaf at home. What should she do if her haidh begins during I'tikaaf?

A. The I'tikaaf of a female (in her home) becomes invalid with haidh (menses). Qadha of one day is incumbent.

Q. It is mentioned in the Hadith that Rasulullah (Sallallahu alayhi wasallam) permitted eating during Ramadhaan even whilst the Fajr Athaan was being recited. What is the explanation for

this Hadith?

A. There are thousands of Ahaadith which are apparently contradictory, but which require academic explanation, and this is for those who are studying in Madrasahs. It is not proper for laymen to dig out Ahaadith from English books and translations, then probe the academic and technical issues related to the narrations.

We are Muqallideen of the Hanafi Math-hab. The mas'alah is that if you eat whilst the Athaan is being recited, the Fast will not be valid. The different Math-habs all have their Qur'aan and Hadith basis for their rulings.

Q. A person is in a coma. The doctors say he has suffered cerebral death, but he is on a ventilator and the heart etc. are functioning according to the monitor, but he is not responding to medication or sound or touch etc. What do we read from the Quran etc. in his presence? The law of UAE does not allow for the ventilator to be removed until it is certain the person has passed away. Kindly advise. Today is day four he is in this condition.

A. Yes, it is correct. The ventilator may not be removed. As long as his heart or other organs are functioning, he is alive. Recite Surah Yaaseen and the Kalimah.

Q. Is it permissible to discharge one's Zakaat in the form of a grocery voucher?

A. It is permissible.

Q. Would it be correct to restrict the voucher to any cate-

gory of goods?

A. Yes, it is permissible.

Q. Would one be considered to have discharged one's Zakaat at the time of giving the voucher or at the time of the person claiming from the voucher?

A. The Zakaat will be discharged only when the goods are taken by the person.

Q. Would there be any difference between the voucher being to claim from one's own shop or from someone else's shop?

A. There is no difference. The Zakaat will be discharged.

Q. Would it be correct if a person makes another his wakeel to discharge his Zakaat in the form of vouchers which would be claimed from the wakeel's shop?

A. This is permissible. The Zakaat will be discharged.

Q. If a doubt about the number of raka'ts occurs after completion of the Salaat, what should be done?

A. The doubt after completing the Salaat should be ignored.

Q. The Imaam leading the Taraaweh sits on a wheelchair and makes Ruku' and Sajdah by bending the body. Is the Taraaweh valid?

A. The Imaam leading Taraaweh Salaat sitting on a wheelchair is a jaahil. The chap is unable to make Sajdah, yet he craves to be the Imaam. The Salaat of all the Muqtadis is invalid.

Q. I see some raise their hands when making dua at the graveside while others do not. What is the right way?

A. At the graveside the hands

SCIENTIFIC DRIVEL

Q. Scientifically, it was impossible to sight the moon, yet Saudi Arabia declared that the moon for Eid was sighted. What should people do in such cases?

A. Saudi Arabia is not concerned with moon-sightings. The kufr regime of Saudi Arabia has its own kufr ideology. Nevertheless, the Shariah does not accept 'scientific' views for confirming or rejecting moon sightings. The moon was also sighted in numerous places by innumerable people in Afghanistan whereas scientifically it was not possible. The scientific drivel is discarded. We follow the Shariah, not the atheist, fussaag, fujjaar scientists and astronomers.

Questions and Answers

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should not be raised. Make dua without raising the hands.

Q. Good deeds are done with the intention of the thawaab being for some deceased person. Can the intention be for the thawaab to be for a person who is alive?

A. It is permissible to intend the thawaab of any act of one's ibaadat for anyone whether dead or alive.

Q. Is it permissible to recite the 80 Durood on Fridays. There appears to be some controversy in this regard.

A. It is permissible to recite the 80 Durood silently and individually. Do not join the congregational programme pertaining to these Durood.

Q. My wife is a revert. She is not practising the tenets of Islam. She said: 'I am no more a Muslim.' What is the state of our Nikah?

A. Your nikah ended the moment she said that she is no longer a Muslim.

Q. Some years ago I gave a loan of dollars to a friend. Now he wants to repay the loan. How should he pay? In dollars or rands and at what rate?

A. He should repay with dollars, not rands. If dollars are not available, then the current rate will be valid.

Q. A relative whose income is haraam gave a child a gift.

ONE FAQEEH

Rasulullah (Sallallahu alayhi wasallam) said: "One Faqeeh is harder on shaitaan than a thousand Aabids."

What should the parents do with the gifted item?

A. Since the item was procured with haraam money, the minor will not become the owner of a haraam item. The item should be given as Sadqah to the poor.

Q. Instead of reading only the Arabic text of the Qur'aan, will it be advisable to read the translation at the same time?

A. While reading with translation is permissible, it is not pure Tilaawat. It is not the same as making Tilaawat of the Qur'aan Majeed. Tilaawat is a separate Ibaadat of great merit.

Q. Should the six Nafl Fasts of Shawwaal be kept all together or one after the other?

A. The 6 fasts of Shawwaal may be spread throughout the month. It is not necessary to keep six days consecutively.

Q. What should a musaafir do if he enters the Masjid after the Athaan has been given? Can he perform his Qasr and leave?

A. If the musaafir is not in a hurry, then he should remain in the Masjid and join the Jamaat for the Fardh Salaat. If he is in a hurry, he may perform Qasr and leave. It is best to perform it in the Sehn.

Q. Is it permissible to give stock as Zakaat?

A. It is permissible to give stock as Zakaat if the stock is not redundant.

Q. A person is unable to get up in time for Fajr Namaaz. Mostly Fajr is made qadha. Is the person sinful?

A. Most certainly the person is sinful. Never is it permissible

for a person to miss Fajr because of sleep. The person should make Taubah and struggle to get up in time. If it is the husband, then he should instruct his wife to sprinkle some water on his face to wake him up. If it is the wife, then her husband should sprinkle some water on her face. This remedy of sprinkling water is the instruction of Rasulullah (Sallallahu alayhi wasallam).

Q. I have read in The Majlis that it is not permissible to work under kuffaar. Will the salary earned be haraam?

A. Regarding the issue of working for a kaafir, we do not labour on this mas'alah, because the vast majority of the Ummah works for kuffaar. Their Imaan is of such a shaky and weak level that it would be futile to emphasize this mas'alah. Nevertheless sometimes we mention it in passing so that Ilm is not concealed.

While it is not permissible to work for a kaafir, the earnings will be halaal if the work is halaal.

Q. What is the meaning of hikmat? I have Ulama speaking about making tableegh with hikmat.

A. We also believe that hikmat is of great importance. But, the sad thing is that the meaning of 'hikmat' in the terminology of today's Ulama in reality is Kitmaanul Haqq (concealing the Truth) or abstention from stating the Haqq. They speak in riddles and ambiguity. The audience

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is misguided with their ambiguous and ambivalent kinds of bayaans.

The Qur'aan Majeed itself commands 'Hikmat'. The problem with the Ulama nowadays is that they camouflage their weakness and their abstention from Amr Ma'roof with the term 'hikmat' when in reality they are not acquitting themselves with genuine Hikmat (wisdom). Hikmat to them precludes concealing the

Haqq and abstaining from stating the Haqq.

Q. Most of the Qaaris are faasiqs. Is it permissible to listen to their Qiraa't?

A. Listening to their Qiraa't recordings will be permissible. Attending gatherings and functions where they will be physically present is not permissible.

Q. Here in Canada an imam during Taraaweeth in the last raka't on completing the Qur'aan made a 15 minute

Dua. Is this Sunnah?

A. The imam who had recited a 15 minute dua right inside the Taraaweeth Salaat is a jaahil. The two raka'ts had to be repeated because he intentionally introduced a dua after the Qiraa't. This is indeed bid'ah.

Q. The Imaam in a Sri Lankan Musjid, made a translation of the khutbah whilst reciting the khutbah from the mimbar. Is this permissible?

A. The imam was in grievous error. He is guilty of bid'ah. It is not permissible to despoil the khutbah with a translation in between.

Q. A Hindu male wanting to marry a Muslim lady emIslam, but refuses to change his Hindu name. What is his status?

A. He remains a Hindu. His conversion to Islam is deception. The woman, if she is a genuine Muslim will in later life regret when it is too late to regret. A person who refuses to abandon and change his mushrik name without valid reason, displays his affinity for shirk. Why would he have reservations regarding changing his name if he is a true Muslim? It is incumbent for him to adopt a Muslim name so as to identify with Islam. If he refuses without having a valid reason, he will not be a true Muslim.

Q. Can we have a feast with the Aqeeqah meat? I want to invite relatives and friends, both men and women, to a feast. There will be separa-

PENSION/ RETIREMENT PLANS

Questions from Canada

Q. 1. Is RRSP (Registered Retirement Savings Plan) Halal? Retirement Savings plan in which individuals can contribute and withdraw money at the age of Retirement.

2. Is Employer - Matched RRSP halal? This is one of the benefits offered by the employer. In this, the employer matches the money put by the employee in the RRSP account every paycheck.

3. If halal, how to calculate zakaat for this? -

4. Is RESP (Registered Education Savings Plan) (it is voluntary) halal? This is a savings plan in which individuals contribute towards their children's college/university education. Government also gives benefits by giving bonus to the account.

5. If halal, how to calculate Zakaat for this (for child)? (my comment, the parent has possession of this amount until the child comes to an age that University can be started).

A. All of these pension and retirement funds are haraam. Monies are invested in riba and even the contracts are riba agreements. Hence it is not permissible to voluntarily become involved in these schemes.

If it is a compulsory scheme, then the proceeds will be permissible and will belong to the beneficiary when the funds are actually received.

In a voluntary scheme, only the actual amount which was paid into the fund will belong to one. The excess will be haraam riba which is Waajibut Tasadduq. That is, the money must be given to the poor without niyyat of thawaab. This explanation applies to all of these funds.

(Continued on page 24)

THE INTERFAITH TRAP

“Never will the Yahood and the Nasaara be satisfied with you until you follow their millat (ideology and way of life). Say: ‘Verily, the Guidance of Allah is the only Guidance.’ And should you never follow their vain desires (their kufr and immorality) after ILM has come to you, you will then have no friend nor helper against Allah.”
(Al-Baqarah, Aayat 120)

The satanic interfaith endeavour is not new. It is as old as Islam. Once the Yahood and Nasaara approached Rasulullah (Sallallahu alayhi wasallam) with an interfaith proposal which required diluting and

compromising some principles of Islam. If Rasulallah (Sallallahu alayhi wasallam) accepted their interfaith offer of ‘harmony and coexistence’, they (the mushrikeen) assured that they would accept Islam.

Responding and outrightly rejecting this kufr approach of the enemies of Islam, Allah Ta’ala revealed the aforementioned Aayat. The Aayat makes it abundantly clear that on the assumption that a settlement could be reached with the Yahood and Nasaara on the basis of a compromise of principles, then too, never will they be satisfied.

One demand of kufr will be followed by another demand since the plot is to eliminate

Islam. Shaitaan operates silently, cunningly and by degrees does he lay his snare. Compromising even a single tenet of Islam is kufr aimed at the destruction of the Deen. All Muslims who are involved with the interfaith conspiracy are cogs in Shaitaan’s plot to destroy Islam.

The vilest characters who engage with the Yahood and Nasaara in the interfaith trap of Iblees are bootlicking molvies and sheikhs who are driven by their inordinate lust for dollars. The interfaith trap has been designed for the attainment of only one goal, and that is the destruction of Islam, and these evil molvies and sheikhs are all cogs in this Satanist machine. May Allah Ta’ala destroy them.

RIZQ IS PRE-DETERMINED

“We distribute their livelihood among them in this worldly life, and We elevate some of them above others in ranks, so that some may take others as servants.”
(Az-Zukhruf, Aayat 32)

It is the Order of Allah Ta’ala for mankind to be divided into a variety of classes. All cannot be wealthy, millionaires and billionaires. The affairs of the world would not function if entire mankind was wealthy and prosperous.

Rasulullah (Sallallahu alayhi wasallam) said: *“Rizq is sealed, and the one of greed is deprived.”* Regardless of expertise and effort, Rizq will

neither increase nor decrease. However, barkat increases or is depleted depending on obedience and disobedience.

The poor should not complain of their poverty. Those who despite working are unable to become wealthy, should not complain. They should not become despondent and frustrated. They should understand that their present condition has been chosen and ordered for them by Allah Ta’ala.

People should not waste. They should not spend on unaffordable luxuries when these are available on credit. Debt leads to extreme worry, despondency and frustration. However, these lamen-

table conditions are the consequences of greed and dissatisfaction with the amount of Rizq provided by Allah Ta’ala. One should understand, as mentioned in the Aayat, that everyone is not destined to be wealthy.

Spend within your means and never buy luxuries on credit. Be contented with your simple, frugal lifestyle which is within the means of your income. Then, Insha-Allah, there will be no worry and frustration.

Another important factor to remember is that sin brings in its wake depletion of barkat, worry and frustration.

ILM IS NOOR

Once Hadhrat Wakee' (Rahmatullah alayh) offering Naseehat to his Student, Imaam Shaafi' (Rahmatullah alayh) said: "Ilm is a NOOR from Allah, and the Noor of Allah is not bestowed to a sinner."

Sinner in the context means a flagrant, shameless sinner such as the kind mentioned in the question on page 21. Ilm of the Deen – the Ilm

of the Qur'aan and Sunnah – is Noor from Allah Ta'ala. This Noor settles in only the pure hearts of Mu'mineen. It bypasses hearts contaminated with the sins of zina, immorality, etc.

Sin darkens the heart. The darkened heart is a barrier for Noor-e-Ilm. It is on account of the filth and sin in which students indulge that they are deprived of true Ilm. True Ilm is not the mere Ibaarat (text) in the Kitaab. The text

is merely the shadow of Ilm.

Knowledge devoid of Noor is deviation and calamity. Such molvies invariably end up in obscenity, immorality, bootlicking and love of the dunya and money. They become the likes of the reverends, swamis, pundits and zindeeqs who are available nowadays plentiful – two for a cent. They are the *hufaalah* (rubbish) mentioned by Rasulullah (Sallallahu alayhi wasallam).

IMPORTANT ANNOUNCEMENT

BY MUFTI AHMAD KHANPURI

"I am clarifying that tomorrow (16 Rajab 1446/ 17 January 2025), in the majlis of **Musalsalaat and Risaalatul Awaail**, if any Aalim or student takes a photo or makes a video, he will not receive *Ijaazah* from me in the **Musalsalaat** nor in the **Risaalatul Awaail**.

It should also be known that, whether it is in a public or private gathering, I do not give permission for photos or videos to be taken."

Issued by Hazarat Mufti Ahmed Khanpuri Saheb

Shaykhul Hadeeth,
Jaami'ah Islaamiyyah
Ta'leemud Deen,
Dhabel, India

حضرت اقدس مفتی احمد خان پوری صاحب دامت برکاتہم کی طرف سے ایک

اہم اعلان

میں یہ بات واضح کر دیتا ہوں کہ آئندہ کل (۱۶ رجب ۱۴۴۶ھ = ۱۷ جنوری ۲۰۲۵ء) **مسلسلات اور رسالۃ الاوائل** کی مجلس ہوگی، جو بھی شریک مجلس: عالم یا طالب علم اس موقع پر فوٹو کھینچے گا یا ویڈیو بنائے گا، اُس کو میری طرف سے نہ مسلسلات کی اجازت ہوگی، نہ رسالۃ الاوائل کی۔

نیز میری طرف سے کسی بھی خاص یا عام مجلس میں فوٹو یا ویڈیو بنانے کی اجازت نہیں ہے۔

از نمونہ اسلاف حضرت مفتی احمد خان پوری صاحب دامت برکاتہم
(شیخ الحدیث جامعہ اسلامیہ تعلیم الدین ڈابھیل)
۱۵ رجب ۱۴۴۶ھ = ۱۶ جنوری ۲۰۲۵ء

CURE FOR GALLSTONES

Apple juice and the chemical-contact softening of gallstones

Sir—As a chemical engineer I enjoyed Axel Helmstädter's explanation (Oct 16, p 1376) of dissolution of gallstones by application of several organic solvents, anorganic acids, and mixtures of them. I was surprised that he did not mention the possible side effects.

As a doctor I would expect erosion of the epithelial lining of the intestines and airways, chemical pneumonia, and

acute intoxication. Perhaps some of the cured patients had an acid-proof and solvent-resistant condition.

My wife has treated herself for gallstones. She took for 1 week 1 L apple juice daily and on the 7th day 1 cup of olive oil just before going to bed. She then lay on her left side during the night. Next morning the stones were collected in the stool. They were soft and brown. At the university hospital they were recognised as fatty stones. For easy collection of the stones the bowels can be cleaned by an oral dose of

magnesium sulphate at noon and skipping of the evening meal on day 7.

In comparison with the chemical prescription, apple-juice therapy is kinder to the human body and will have only some minor untasty side-effects.

R D ekkers

Regional Community Health Department of South-Kennemerland, Section of Infectious Diseases and Environmental Health, PO Box 1622, 2003 BR Haarlem, Netherlands

THE HARAAM IVF PROCESS

IVF mix-up: Woman sues fertility clinic after giving birth to the wrong baby

26/02/2025 Written by- Sinenhlanhla Masilela Digital Journalist, IOL

A 38-year-old Georgia woman in the United States is suing a fertility clinic after she gave birth to a child that was not hers and subsequently had to give the child to his biological parents after five months of raising him.

Krystena Murray, a white

woman, realised something went wrong at the Coastal Fertility Specialists clinic when she delivered a black baby in December 2023.

During the in vitro fertilization (IVF) process, Murray chose a sperm donor of her race and also specified that she wanted a donor similar to her with dirty blonde hair and blue eyes.

After Murray gave birth to the child, she performed an at-home DNA test, and it confirmed that she was not related

to the child. She notified the fertility clinic, and they notified the child's biological family.

The parents sued Murray for custody, however, she voluntarily gave up the child after she was told she would lose the custody battle.

More on this

- **Human trafficking gang arrested for enslaving 100 women in 'human egg farm'**
- **Essential guide to the IVF process and success factors**
- **Wife wants ownership over dead husband's sperm**

YOUR FRIEND

“Establish Salaat, pay Zakaat and cling to Allah. He is your Friend. He is a wonderful Friend and a wonderful Helper.” (Al-Hajj, Aayat 78)

Clinging or holding on firmly to Allah Ta'ala is to staunchly follow His Shariat and to adopt the Sunnah of Rasulullah (Sallallahu alayhi wasallam).

THE SUCCESSFUL ONES

“Verily, the Mu'minoon have attained success. They are those who are humble (and fearful) in Salaat, and they are those who turn away from futility (play, sport, amusement)....”

(Al-Mu'minoon, Aayat 1,2,3)



CHILDREN IN THE MUSAAJID AND THE OTTOMANS

Some moron. Defective in understanding and bereft of valid Ilm of the Deen, stupidly avers:

“The Ottomans had a beautiful perspective on children in the masjid. They believed that if a masjid was silent and devoid of children’s laughter, it was a sign of a bleak future for Islam. This idea reflects their understanding that the masjid is not just a place of worship but a community hub meant to nurture future generations.

In Ottoman society, children were actively encouraged to be part of masjid life. Many masjids had designated areas for children to learn and play, and Islamic scholars emphasized that children should feel welcome in places of worship. The Ottomans understood that excluding children from the masjid would mean alienating them from the faith itself... Maybe it’s time to reconsider the “no kids allowed” attitude.

(End of the Stupidity of the Moron)

We, the Ummah of Islam, follow the Sunnah – the Sha-

riah of Allah Ta’ala. We do not follow the Ottomans. It was the worldly perspective of the Ottomans which had ultimately destroyed the Ottoman Empire. The Ottomans had in fact alienated themselves from the Faith. Then they saw the consequences of their alienation from the Shariah. The Khilaafate was snatched away from them. In this regard, Allah Ta’ala says in the Qur’aan Majeed:

“Say: ‘Maalikul Mulk! You grant sovereignty to whom-ever You will, and you snatch away sovereignty from whomever You will. You grant honour to whom-ever You will and you disgrace whomever You will. All power is in Your Hand.’”

Allah Ta’ala disgraced the Ottomans and snatched away Mulk (the Khilaafate) from them. Those Ottomans who had deemed it proper to convert the Masjid into a stupid play centre for rowdy children were stupid. Their brains had become convoluted with the dunya, hence they descended into the

depths of stupidity. If they had a valid idea of the Deen, the Khilaafate would not have been snatched away from them. Allah Ta’ala would not have handed sovereignty to the kuffaar, if the Ottomans had conducted them as the Shariah requires.

Regarding children in the Masjid, the stupidity of the Ottomans cannot be cited to abrogate the command of Rasulullah (Sallallahu alayhi wasallam). Our Nabi (Sallallahu alayhi wasallam) said:

“Save your Musaaajid from you your mad people and your children.”

This is the Final Word regarding this issue. Stupid, western-coloured logic cannot abrogate any aspect of the Shariah. Those advocating stupidity, may go to some church of the Nasaara for fulfilment of their stupid desires. Due to the folly and stupidity of the Ottomans, the entire Turkey was transformed into a citadel of atheism.



YOUR LIMBS WILL TESTIFY

“Today, shall We place a seal on their mouths and their hands will speak with Us, and their feet will Testify to the their perpetrations.” (Yaaseen, Aayat 65)

“...Until when they reach there (in Qiyaamah), their ears, eyes and skins will testify against

them regarding what they used to perpetrate.” (Haameem As-Sajdah, Aayat 20)

“They will say to their skins: ‘Why do you testify against us?’ They (the skins) will say: ‘Allah Who has given speech To everything has enabled us to speak.’” (Haameem As-Sajdah, Aayat 21) Whenever the nafsaani desire for committing sin develops, imme-

diately focus on these Qur’aanic Aayaat. Reflect and understand that these very limbs – the eyes, ears, tongue, hands, legs and the heart – with which you are sinning will testify against you. Every word and deed is recorded, witnessed and understood by these limbs, hence they will testify against you on the Day of Qiyaamah.

BUYING & SELLING GOLD

I was looking for a solution to buy gold coins in my country. I came across a company offering a solution for which I would like to enquire about its permissibility or not from the Shar'i perspective.

The company sells real physical gold coins stored in their own secure vaults in Switzerland. However, they are not selling the whole coins. They are actually selling the gold coins by weight (grams), hence it is stated on their website: "[...] **gold is allocated, meaning that the coins are divided into grams and fully allotted to purchases made on the platform. A customer becomes therefore the owner of fractions of coins held securely in our vaults. We guarantee every gram of gold you purchase is backed up by physical gold securely vaulted.**"

This is the first concern: is it

permissible to buy parts of gold coins in this manner?

Secondly, the transactions (i.e. buying & selling the gold) are conducted online (through card payments or bank transfers), which is problematic as per my understanding; but, maybe, this can be mitigated by the fact that the coins are constantly kept in storage by the company. Can we not consider that they are taking possession on our behalf as soon as we are making the purchases of the gold? Is this a valid arrangement from a Shar'i perspective?

The company also offers a debit card to make purchases online and in shops. This payment card is backed by the gold we own through the company.

The advantage of this solution is said to bypass the bank system and circumvent the inflation problem (and even in-

crease asset value) since gold is owned instead of currencies. Is there any scope of permissibility to open an account with this company in order to buy and sell gold as well as using its debit card in the prevailing context?

Answer

This system of trading in gold is not permissible. It is essential to take possession of the gold one purchases. In the model explained by you, the purchaser has no possession and no control of his gold.

Selling grams, not actual coins or tangible pieces of gold is not valid. The gold being sold has to be a specific item which will belong to the specific buyer.

If the debit card is reliant on purchasing gold in this haraam method, then it will not be permissible.

DO NOT DISPUTE

Q. Salafis deny the Omnipresence of Allah Ta'ala. They say that Allah Ta'ala is seated on the Arsh. How should one respond to them?

A. The Qur'aan Majeed instructs that you should not argue with morons. Laymen and even molvis who lack adequate knowledge in these

kinds of drivel, should respond as the Qur'aan instructs:

"For us are our deeds and for you are your deeds.

There is no scope for dispute between us and you.

Allah will gather us (on the Day of Qiyaamah and decide the issues). Unto Him is the Return.

Those who argue about Allah after He (and His Ahkaam)

have been accepted, their argument is baseless by their Rabb. On them is Wrath and for them there is a dreadful punishment."

(Ash-Shuraa, Aayats 15 & 16)

Do not become entangled with obstinate morons. There is no goodness in disputing with them. It only causes more ill-feeling. Refer them to the Ulama.

THE BREASTS OF THE ULAMA

(Continued from page 1)

Hikmat is attained by means of hunger which brighten (make nooraani) the heart."

When even halaal/tayyib food consumed excessively darkens and hardens the heart, sin and

futility in entirety destroy the propensity of the heart to absorb *Ilm and Hikmat*. Hadhrat Sahal Bin Abdullah (Rahmatullah alayh) said:

"When Allah created the world, He instilled sin and ignorance in satiation (filled stomach), and Ilm and Hikmat in hunger."

THE MUTTAQEEEN

(Continued from page 1)

ing strict observance of the Shariah and adoption of the Sunnah. Such observance paves the way of higher aspirations in the realm of Taqwa.

To understand the correct meaning of Taqwa, study the books of the Auliya. There is

no other source today for understanding the meaning of Taqwa and inculcating it other than the Kutub of the Auliya. There are no longer genuine Houses of Taqwa, namely Khaanqahs, with which former generations were blessed. Today Taqwa is a strange con-

cept to even the Ulama. Taqwa has become antique, and even the Ulama have become so estranged from Taqwa that they frown at even the mention of this Waajib amal.

But Allah Ta'ala says in His Qur'aan that He loves the Muttaqeen.

DEATH OF THE HEART

Hadhrat Hasan Basri (Rahmatullah alayh) said: "The (worldly) punishment of the ulama (the evil molvis and muftis) is the death of their hearts. The *maut* (death) of the heart is the consequence of acquiring the *dunya* with the

amal of the Aakhirat. It is for this objective that they (the ulama-e-soo') cultivate the proximity of the people of the *dunya* (i.e. the wealthy and the rulers)."

The hearts of these bootlicking reverends and pundits are

dead, hence they have become dumb, deaf and blind. Referring to such vile human devils, the Qur'aan Majeed states: "*The (physical) eyes are not blind, but the (spiritual) eyes within the breasts (hearts) are blind.*"

Hadhrat Saeed Bin Mailab (Rahmatullah alayh) said: "*When you see an Aalim (bootlicking) at the door of the umaraa (the wealthy and the rulers), then understand that he is a thief.*" Therefore, Hadhrat Imaam Auzaa'i (Rahmatullah alayh) said: "*By Allah, there is no one viler than an Aalim who frequents the umaraa, rulers and the wealthy.*"

THE ULAMA IN QIYAAMAH

"(On the Day of Qiyaamah) the People of Ilm and Imaan (the Ulama) will say (to the kuffaar and criminals): 'Indeed you have lived in terms of the Kitaab of Allah until the Day of Resurrection. Now, this (day) is the

Day of Resurrection, but you did not understand."

(Ar-Room, Aayat 56)

Even in Qiyaamah, the Ulama of Haqq will admonish the kuffaar and the transgressors. They will be the Ulama who had upheld the command and obligation of *Amr Bil Ma'roof Nahyi anil Munkar*.

TOP FIVE CANCER-CAUSING FOODS

Medical research has shown that:

1. Hot Dogs

Because they are high in nitrates, the Cancer Prevention Coalition advises that children eat no more than 12 hot dogs a month. If you can't live without hot dogs, buy those made without sodium nitrate.

2. Processed meats and Bacon

Also high in the same sodium nitrates found in hot dogs, ba-

con, and other processed meats raise the risk of heart disease. The saturated fat in bacon also contributes to cancer.

3. Doughnuts

Doughnuts are cancer-causing double trouble. First, they are made with white flour, sugar, and hydrogenated oils, then fried at high temperatures. Doughnuts, says Adams, may be the worst food you can possibly eat to raise your risk of cancer.

4. French fries

Like doughnuts, French fries

are made with hydrogenated oils and then fried at high temperatures. They also contain cancer-causing acryl amides which occur during the frying process. They should be called cancer fries, not French fries, said Adams.

5. Chips, crackers, and cookies

All are usually made with white flour and sugar. Even the ones whose labels claim to be free of trans-fats generally contain small amounts of trans-fats.

MARRIAGE OF A MUSLIM WOMAN TO A KAAFIR IS NEVER EVER VALID

THE HALAALIZER OF SUCH A BAATIL MARRIAGE IS A MURTADD

QUESTION

Could you please guide me in the following matter:

My sister has three children. She is married to a Moulana who is a graduate of Dabel in Gujrat. He also completed his hifz in Gujrat.

The said Moulana performed the marriage of his son (my nephew) to a lady who is a Taoist, who refused to convert to Islam and remains a Taoist. He claims that that such a marriage is permitted, even though we believe otherwise. This union produced a child.

Last year he married his daughter to a Christian man who also refused to embrace Islam. Initially, we agreed to attend the wedding but after being advised to boycott the unIslamic event, we did not attend. This caused a major rift in the family. My sister felt insulted that we refused to attend her daughter's wedding and in response, she completely severed her relationship with all her siblings and her mother. After four months she made limited contact with her siblings through social media,

but she has not yet come to meet her mother. Not even during Ramadhan or Eid. She and her husband, the Moulana, wants us to apologize to them, for not attending their daughter's wedding. The Moulana claims we created the "elephant" in the room, so we must apologize and fix that, before they are willing to make peace with us.

Please advise on the following:

1. How should we treat my sister and the Moulana.
2. Should my mother go to visit her?
3. What is the Islamic status of someone who believes that such marriages are permissible?
4. How should we treat my nephew and niece who chose to marry non Muslims and regard it as permissible?
5. Are we allowed to socialize with them, to maintain family unity?

ANSWER

Before answering the questions it will be salutary to proffer the evidences of the Shariah on which will be based the answers.

Allah Ta'ala states in the Qur'aan Majeed:

"O People of Imaan! Do not take your fathers and your brothers as friends if they prefer kufr over Imaan. Those from among you who befriend them, verily they are Zaali-

moon."

(At-Taubah, Aayat 23)

"Say (O Muhammad to them): 'If your fathers, your sons, your brothers, your wives, your family, the wealth you have earned, the business in which you fear a loss and your houses with which you are so fond are more beloved to you than Allah, His Rasool and Jihad in the Path of Allah, then wait for the command of Allah (His Punishment) to come. And, Allah does not guide people who are Faasiqeen (flagrant/rebellious sinners)."

(At-Taubah, Aayat 24)

"You will not find people who believe in Allah and the Last Day befriending those who oppose Allah and His Rasool even if they are their fathers or their sons or their brothers or their family. They (who do not befriend the opponents of Allah) are the ones in whose hearts Imaan is embedded, and Allah helps them with His mercy. He will admit them into Gardens below which flow rivers wherein they shall dwell forever. Allah is well pleased with them and they are well pleased with Him. They are the Party (Hizb) of Allah. Behold! Verily the Party of Allah will be successful."

(Al-Mujaadalah, Aayat 22)

"Do not return them (Muslim

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MARRIAGE OF A MUSLIM WOMAN TO A KAAFIR IS NEVER EVER VALID

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women) to the kuffaar. They (Muslim women) are not lawful for them (i.e. for kuffaar men) nor are they (kuffaar men) lawful for Muslim women.”
(*Al-Mumtahinah, Aayat 10*)

Ahaadith

“*Rasulullah (Sallallahu alayhi wasallam) said: ‘While we marry the women of Ahl-e-Kitaab, they may not marry our women.’*”
(*Tafseer Al-Maawardi*)

“*Umar Bin Khattaab (Radhiyallahu anhu) said: ‘A Muslim man may marry a Christian woman, but a Christian man cannot marry a Muslim woman.’*”
(*At-Tibraani, Abdur Razzaaq*)

“*Qataadah Bin Diaamah said: ‘Two kinds of chaste women have been made lawful for us: chaste Mu’minah and a chaste woman from Ahl Kitaab. (However), Our women are Haraam for them while their women are halaal for us.’*”
(*Ibn Jareer*)

The Rulings of the Fuqaha

(1) “Marriage of a Muslim female to a Kitaabi male is not permissible in the same way as her marriage to an idol-worshipper is not permissible.”

(*Badaaius Sanaa’*)

(2) “Faqeeh Abul Laith said:

“A Mu’minah is not halaal for a kaafir nor the marriage of a kaafir with a Muslimah.” (*Bahrul Uloom*)

(3) Imaam Badruddeen Al-Aini said: “It is not halaal for a Muslim woman to marry a kaafir man.” (*Umdatul Qaari*)

(4) If a Zimmi man marries a Muslim woman, they will be separated (by the Qaadhi)... The law of the Shariah is that a Muslim woman is not halaal for a kaafir.” (*Al Mabsoot of Imaam Sarakhsi*)

(5) If a Zimmi marries a free Muslim woman or a Muslim slave woman, they will be separated (by the Qaadhi), and if the marriage was consummated, the kaafir man will be punished. (*Shaami*)

(6) Imaam Shaafi’ states: “Marriage of a kaafir is not halaal for all time with a Muslim female whether she is free or a slave in any state whatsoever. There is no difference in this issue between males of Ahl-e-Kitaab and those of the Mushrikeen.”
(*Kitaabul Umm*)

(7) Imaam Ibn Jazi Al-Gharnaati Maaliki said: “Marriage of a Muslim woman to a kaafir is totally haraam by *Ijma’* (Consensus).”
(*Al-Qawaaneen Al-Fiqhiyyah*)

(8) Imaam Abu Bakr Bin Al-Munthir Ash-Shaafi said: “The Fuqaha are unanimous that

marriage of a kaafir male with a Muslim woman is baatil (null and void).”

(9) Al-Haafiz Ibn Salaah Ash-Shaafi said: “A kaafir is not qualified to marry a Muslim woman in any circumstance whatsoever.”

(10) Imaam Ibn Qudaamah said: “It is not permissible for a kaafir to marry a Muslim female. Ibn Munthir said that there is *Ijma’* of all the *Ahl-e-Ilm* on this issue.” (*Al-Mughni*)

(11) Allaamah Ibn Muflih said: “It is not permissible for a Muslim woman to marry a kaafir in any circumstance whatsoever. We do not know of any difference of opinion in this matter.” (*Sharhul Muqni’*)

(12) Imaam Bin Hazam said: “It is absolutely not halaal for a Muslim woman to marry a kaafir.”

Since the very inception of Islam to this day, throughout the almost fifteen century history of Islam there has existed perfected unanimity on the prohibition of marriage of a Muslim woman to a kaafir man according to all Math-habs of Islam. The marriage simply is null and void.

The jaahil, copro ‘molvi’ who had performed such a baatil nikah has lost his Imaan. He is a **murtadd** of the worst kind.

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'MARRYING THE STEPFATHER'

Q. *The daughter was having an adulteress affair with her stepfather. After the wife (her mother) discovered this evil, she separated herself and the husband also issued Talaq. Now the daughter and the stepfather have decided to marry. They have even invited relatives to the nikah. The ex-wife asks if it will be breaking family*

ties by boycotting the marriage.

A. How can it be breaking family ties with a person who has become a murtad/kaafir? The Qur'aan commands that ties with murtads should be broken. If the daughter believes that it is permissible for her to marry her mother's ex-husband, then she has lost her Imaan. She has then be-

come a murtad.

The marriage will simply not be valid. Unless the scoundrel rubbish person who performs such a baatil nikah happens to be one of those scum who performs gay and same sex marriages, no Muslim Imaam/Maulana/Sheikh will ever perform a haraam/baatil marriage. Whoever attends such a nikah knowing the facts, will also become murtad.

AMASSING WEALTH

“...The Fire shall certainly be blazing. It will be tearing off the scalp. It will call the one who had turned his back and was averse...he who had amassed (wealth).”
(Qur'aan)

The scalps of the hoarders who had not spent in the path of Allah from their amassed wealth, will be torn off in Jahannam. Wealth is not for hoarding. It has to be correctly used. Its rights have to be fulfilled.

THE DIGITAL PICTURE-MAKERS

Hadhrat Abu Hurairah (Radhiyallahu anhu) narrates that Rasulullah (Sallallahu alayhi wasallam) said: “On the Day of Qiyaamah, a Neck will appear from Jahannam. It will have eyes, ears and a tongue. It will proclaim: “I have been appointed to (punish) three (kinds of) persons:

- * A rebellious oppressor
- * A person who worships any thing besides Allah
- * EVERY PICTURE-MAKER.”

Understand well that digital picture-makers are included.

MARRIAGE OF A MUSLIM WOMAN TO A KAAFIR IS NEVER EVER VALID

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The answers to the questions are all obvious from the foregoing evidences of the Shari'ah.

1) The sister and her husband must incumbently be ostracized. All ties must be severed from them. They are murtadd.

2) Your mother should never visit them. Your mother should disown them. It is haraam to maintain family ties with murtadds.

3) The person who believes that it is permissible for a Muslim female to marry a kaafir male loses his/her Imaan. He/she become a murtadd.

4) Sever all ties with your nephew and niece. They have lost their Imaan.

5) It is haraam to fraternize and socialize with the murtadds. Family unity with murtadds is not permissible. The Qur'aanic verses cited above, absolutely forbids fraternizing and socializing with mur-

taddeen.

The murtadd is destroyed in this world and in the Aakhirat he/she will be eternally assigned to perdition in Jahan-nam. Allah Ta'ala says:

“Those from among you commit irtidaad from the Deen (become a murtadd), then die whilst being kaafir, indeed their a'maal (deeds of virtue) are destroyed in this dunya and in the Aakhirat. Indeed they are the Companions of the Fire. They will dwell therein forever.”
(Al-Baqarah, Aayat 217)

A 'RESPECTABLE' FAASIQ?

Question

Some Ulama say that in these times, the testimony of a respectable faasiq is valid and should be accepted. They argue that there are respectable and honourable Muslim elders who despite shaving their beards are responsible and are involved in many Sadqah and Thawaab projects for the benefit of the poor. Is this argument valid?

Answer

How can this argument ever be valid when the Shariah rejects the testimony of a Faasiq? This opinion of

some Ulama is in conflict with the Shariah. It is baseless. It is not structured on any principle of the Shariah. It is mere personal opinion having no valid basis.

While a beardless man – one who shaves his beard – may be 'respectable' and 'honourable' for people and molvis of the dunya, he is *Mal-oon* (Accursed) and *Mabghoodh* (Abhorrent) to Allah Ta'ala. The *La'nat* of Allah Azza Wa Jal settles on him perennially, every moment of his life as long as his face looks like a skinned pig carcass.

Regardless of the faasiq's many charity projects and the like, he should never be trusted. Hadhrat Hasan Basri (Rahmatullah alayh), or it may be some other Buzrug of the Taabieen era said that a faasiq will sell you for a piece of bread.

A man on whose face *fisq* is audaciously intagliated and who displays blithe disregard for the Law of Allah Ta'ala is never respectable and honourable in terms of the Shariah. He is *Mardoodudh Shahaadat* (one whose testimony is rebuffed and rejected) in the unanimous Ruling of the Fuqaha.

ILM IS OF THE NOOR OF ALLAH

Question

Allaamah Anwar Kashmiri (Rahmatullah alayh) said that Shah Abdul Azeez (Rahmatullah alayh) and Hadhrat Rashid Ahmad Gangohi (Rahmatullah alayh) were of the stature of the Fuqaha. What are the unique qualities of these two Imaams that led to Shah Saheb (Rahmatullah Alayh) labelling them specifically as Faqeeh?

Is *Faqeehun Nafs* a category of Faqeeh or does it refer to the same thing? I recall Hadhrat Nanotwi Rahmatullah Alayh being attributed to have described Hadhrat Gangohi Rahmatullah Alayh as a true Faqeeh and that you would not find one until you have seen him.

How does a Faqeehun Nafs compare to a *Mujtahid fil Masaail*? Also, it is important

to clarify due to prevalent misconceptions and superficiality. In these times, people think being a *Muhaqqiq* is having pages of references along with quoted volumes and page numbers - along with long bibliographies and so on. Someone is seen to be knowledgeable only if they have direct references labelled.

Answer

All our Akaabir Ulama are in agreement regarding the superior Fiqhi status of Hadhrat Shah Abdul Azeez and Hadhrat Maulana Rashid Ahmad Gangohi. They were Fuqaha such as the Fuqaha of former times.

There is no technical definition for *Faqeehun Nafs*. It is not necessary that an Aalim who has a lofty status in Fiqh is also a Mujtahid.

Furthermore, *Ijtihaad* applies now to only developing issues - to issues which did not exist during the age of *Ijtihaad*, that is Khairul Quroon. The principles of the Fuqaha will be employed to reach a conclusion on a developing issue. The Aalim may not operate his brains beyond the confines of the established Usool of the Fuqaha. The masaa-il which have been decided and finalized during the era of *Ijtihaad* may not be tampered with. It is in this regard that we find baseless '*tafarrudaat*' being innovated by Hadith Ustaadhs who gain the idea of themselves being on par with the Muhaddith-een and Fuqaha of former times.

Fiqaaahat is a *roohaani* attribute. It is not acquired by
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WOMAN WALKING TO MUSJID QUBAH

Question: *Nowadays it has become a trend for women who go for Umrah, to walk to Masjid Quba on Saturdays. They say that it is Sunnah. Some hop into golf carts and drivers take them to Masjid Quba. I am speaking about deeni women. Is this Sunnah also for women?*

Answer: Far from it being Sunnah for women, it is haraam for them to set off like prostitutes prowling in the streets, especially in these times of fitnah and fasaad, fisq and fujoor which prevail in the Holy Cities which have been transformed into European style holiday resorts by the MBS kufr regime.

These women are thoroughly evil – evil to the core. Those who hop on to the golf carts with fussaag ghair mahram drivers are worse. They are not ‘deeni’ women. They are shaitaani women. At

home they pretend to be ‘deeni’ with their abayas and burqahs. But they fool no one but themselves. They cannot fool Allah Ta’ala nor can they fool intelligent people. Their ‘deeni’ front at home is a camouflage for the immorality of their hearts. In the Holy Lands because of the kufr regime’s kufr laws, these evil women find free expression for their shaitaaniyat within their hearts, hence they wander like prostitutes in the streets using the stunt of ‘Quba Sunnah’. But it NEVER was a Sunnah for women to walk to Masjid Quba.

These lewd women in abayas and burqahs, dwelling in self-deception, seem to know only one act as ‘sunnah’, and that is prowling in the streets under cover of their ‘qubah’ stunt. When it is not permissible for them to perform Salaat in even Masjid Nabawi, how can it ever be permissible for

women to walk in the street all the way to Qubah? Indeed shaitaan and the nafs have thoroughly gripped these immoral women in their tentacles.

Such women are Signs of Qiyaamah. It is mentioned in the Hadith that among the Signs of Qiyaamah will be fulfilment of base motives with acts of the Deen presented as covers and fronts to camouflage the evil of the nafs. These women are using their ‘qubah’ stunt, describing it Sunnah, to find free expression for their nafsaniyat. While a prostitute working in a brothel understands and knows her evil and immorality, these female qubah-stunters believe that their kabeerah sin of walking the streets to go to Masjid Qubah is an act of Ibaadat. They should be ashamed of themselves – of being dubbed as ‘deeni’ women.

ILM IS OF THE NOOR OF ALLAH

(Continued from page 21)

means of book-knowledge. Vast textual knowledge is not *Fiqaahat* (spiritual indepth understanding). Rasulullah (Sallallahu alayhi wasallam) said:

“Beware of the Firaasat of the Mu’min, for verily he looks

with the Noor of Allah.” *Ilm* is a Noor of Allah Ta’ala. It settles in the purified heart of the Mu’min. True *Ilm* is not book knowledge.

The senior Ulama of Taqwa in an age will recognize who a Faqeeh is. A *Muhaqqiq* is one who has profound *firaasat*. He understands issues which other

Ulama fail to unravel. It is not necessary for him to have a vast knowledge of kitaabs and references. The Fuqaha of the Khairul Quroon era did not have kitaabi references for their *istimbaat*. The kutub are based on their Knowledge which was the effect of *Firaasat* and *Noor* of Allah Ta’ala. They had no need for references.

THE SIGNS OF THE HOUR

“What! Are they waiting for the Hour which will come to them suddenly? Verily, its Signs have already appeared...”

(Muhammad, Aayat 18)

This was mentioned more

than fourteen centuries ago. The greatest Sign of the proximity of Qiyaamah was the advent of Rasulullah (Sallallahu alayhi wasallam). He was the last of the Ambiya (Alayhimus salaam).

The numerous Signs of Qiyaamah mentioned by our Nabi (Sallallahu alayhi wasallam) were unfurling over the centuries. But in our current era, there is a preponderance of the Signs of Qiyaamah.

“CROOKEDNESS”

“Those who love the worldly life preferring it over the Aakhirat and they prevent (others) from the Path of Allah, searching for crookedness, indeed they are in manifest deviation.” *(Ibraaheem, Aayat 3)*

TALKING IN THE MUSJID

Rasulullah (Sallallahu alayhi wasallam) said: “When a person indulges in talk in the Musjid, the Malaaikeh say: “O Friend of Allah! Be silent.” If he continues speaking, they say: “Be silent! O enemy of Allah!” If he speaks more, they say: “Be silent! May the La’nat (Curse) of Allah Ta’ala be on you!”

NOOR IN THE HEART

“Allah has revealed the most beautiful of discourses. It is a Book of (Aayaat) oft-repeated. The bodies of those who fear their Rabb quiver from it. Then

their bodies and their hearts soften with the Thikr of Allah. That is the guidance of Allah with which He guides whom-ever He wills.” (A-Zumar, Aayat 23)

Rasulullah (Sallallahu alayhi wasallam) recited this

Aayat and commented that when Noor enters the heart, it (the heart) expands. The Sa-haabah queried the meaning of the expansion of the heart. Our Nabi (Sallallahu alayhi wasallam) said:

“The sign (of Noor entering the heart) is that one becomes detached from this (worldly) abode of deception, and turns to the Home of Eternity (the Aakhirat), and one makes preparations for Maut (death).

THE PEOPLE OF BAATIL

“We appoint a shaitaan for every person who turns away From the Thikr of Allah. Then he (the shaitaan) becomes His companion. They (such satanic people) prevent people from the Path of Allah whilst they gain the impression of Them being rightly guided.”
(Az-Zukhruf, 36 & 37)

This is the condition of all these modernist, zindeeq deviates who parade as ‘reformers’ of the Deen. All the solomons, moollas, menks, bhams, reverends, swamis, pundits and priests of all hues come within the purview of these Qur’aanic Aayaat. Iblees is the constant companion of these mu-naafiqeen of the entire cartel of Ahl-e-Baatil.

THE THIEF IN THE HEART

“In fact man has insight of his heart even though he puts forth excuses.”
(Qur’aan)

Regardless of the excuses proffered to justify the haraam instincts of the nafs, the person deep in his/her heart knows the motivation underlying the act being perpetrated.

TAAGHOOT’S SYSTEM

Hadhrat Maulana Rashid Ahmad Gangohi (Rahmatullah alayh) issued the fatwa:

“Working for the colonial (kuffaar) courts is haraam.”

This prohibition applies to all kuffaar governmental departments, especially to the tax departments.

Questions and Answers

THE MAJLIS Q & A
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(Continued from page 11)

tion between the men and women?

A. These feasting functions nowadays are feasts of fitnah. Instead of feeding people who are already fat with luxury, give the meat to some poor persons.

Q. A wife has a good source of earning. She regularly receives a good income. The husband is struggling to make ends meet. Is it still compulsory for him to provide nafqah for her?

A. The Nafqah (living expenses) of a wife is obligatory on the husband regardless of her being wealthy.

Q. A charity organization has given me a collection box. From time to time I put money in the box, the intention being Sadqah for the organization. I am the only one putting money in the box. Is it permissible for me to take the

money from the box for my personal needs?

A. As long as the money has not been given to the organization it remains in your ownership (*milkiyat*). You may do with the money as you deems suitable. However, if you have no valid need, then morally it will be improper to take the money for yourself in view of your Niyyat of Sadqah at the time of depositing the money in the box.

Q. Our father has passes away. Many of his Salaat are qadha. We want to pay the Fidyah for the Salaat he had missed. How is the Fidyah calculated?

A. Firstly, if the deceased did not make a *wasiyyat* (bequest) to pay fidyah for his missed Salaat, then it is not incumbent for the heirs to pay fidyah. Nevertheless, if the heirs wish they may contribute any amount they wish as Sadqah in

his name and supplicate to Allah Ta'ala for the reward to be passed to the deceased and for him to be forgiven.

Assuming that he did make a *wasiyyat*, but one third of his assets cannot cover the *wasiyyat*, then too it is not Waajib for the heirs to pay the extra although it will be meritorious if they do.

The actual Fidyah is the Sadqah Fitr amount for each Salaat. For a day it is 6 times this amount. Fidyah has to be paid for Witr Salaat as well. The Sadqah Fitr amount currently here is R40 (May 2025). It is the price of about 2 kg of flour.

Q. Is it correct that it is not permissible to wear black shoes?

A. Wearing black shoes is permissible. There is no Islamic teaching forbidding or discouraging it.

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